

A
Pensive Manis

practise,
*Verie profitabie for all per-
sons, wherein are con-
tained verie devout and ne-
cessarie prayers for sundrie
godly purposes, with re-
quisite perswasions
before euerie
prayer.*

Written by J. Norder.

If any be afflicted, let him
pray. Iam. 5. 13.



AT LONDON
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John Godley

Rev

John @

1. Ianuarie
called of the

Latins, *Ianuarius.*

Græcians, *Gamelion.*

Hebrues, *Tebeth*, and is
their 10. moneth.

hath 31.
daies.

1 A *Calends.*

2 b

3 c

4 d

5 e

6 f

7 g

8 A

9 b

10 c

11 d

12 e

13 f

14 g

15 A

16 b

17 c

18 d

19 e

20 f

21 g

22 A

23 b

24 c

25 d

26 e

27 f

28 g

29 A

30 b

31 c

Nones of Ia.

Day before the N.

Nones of Ianuar.

*Idus of Ia.
nuarie.*

Day before the Id

Idus of Ianuarie.

*Calends of
Februarie.*

*Day before the
Calends of Feb.*

The first daie of this Mo.

neth Christ was circūcised,

Luk. 2. 21. The tops of the

mountaines appeared vnto

Noah, *Gen. 2. 5.* The Israelites

put away their wines, *Ezra.*

10. 16.

The 5. of this month word

was brought vnto Ezechiel

the Prophete that the Citie

Ierusalem was smitten, *Eze.*

33. 21.

The sixt of this Moneth

Christ was worshipped of

the wise men, *Mat. 2. 1. &c.*

baptized *Mat. 3. 15.* turned

water into wine, *Ioh. 2. 1. &c.*

as testifieth Epiphanius.

The 10. of this Moneth

N abucadnezar. King of

Babel, moued thereunto by

the rebellio of Zedechiah,

besiged Ierusalē most fire-

ly, as may appeare, *2. Kings.*

25. &c. Jer. 52. 4. Also Eze-

chiel was willed to vtter his

parable, *Eze. 24. 1. &c.*

Paul called, and conuer-

ted the 25. of this moneth,

Actes, 9. 3.

Festinal daies } *Circumcision, the first*

in this mo-

neeth be

Epiphanie, the sixt

} daie,

1. Februarie, } Latins, *Februarius*. } hath 28. daie
 called of the } *Graciās, Elaphebolion.* } vnles it bee
 } Hebrews, *Shebat.* and } yere *Beßessil*,
 } is their 11. Moneth. } and then 29.

1	d	Calends.	The first of this Moneth
2	e	Nonas of	} 4 Moses repeated the Law vn- } 3 to the children of Israel,
3	f	Februar.	
4	g	Date before the N	Deut. 1. 3.
5	A	Nonas of Februar.	The second of this month
6	b	} Janus of } Februar.	} 2 our Sauour was presented to } 7 the Lord, and Marie purified, } 6 Luke 2. 22.
7	c		
8	d		
9	e		
10	f	} Day before the Id.	} 5 The ninth of this moneth, } 4 Noah, 40. daies after hee had } 3 seene the tops of the moun-
11	g		
12	A		
13	b	Janus of Februar.	Rauen, & afterward a Dove,
14	c	} Calends of } March.	} 7 which returned, Gen 8. 6. &c
15	d		
16	e		
17	f		
18	g		
19	A	} 11 The 16. of this moneth, } 10 Noah, the seconde time sent } 9 out a Dove, which returned } 8 with an Oliue braunch in hir } 7 bill. Gen. 8. 10. } 6 The 24. of this moneth, Ze- } 5 chariah was commaunded to } 4 propheticie, Zecharie, 1. 7. Mat- } 3 thias was elected into the } number of the Apostles, Act.	} 12 they thinke.
20	b		
21	c		
22	d		
23	e		
24	f		
25	g		
26	A	} 1. 26.	
27	b		
28	c		
29	d		Day before the Ca- lends of March.

Festiuall daies in } the 2. caled the PURIFICATION of S MARIE. the 24.
 this moneth bee } which is Saint MATTHIAS
 } day.

8. March cal- } Latins, *Martius*.
 led of the, } Græcians, *Μουρσιχων*. } hath 31.
 } Hebrues, *Adar*: and is } daies.
 } their 12. moneth. }

1	d	<i>Calends.</i>		The Temple of Ierusalem
2	c			was finished the third daie of
3	f	<i>Nones of</i>	6	this moneth, <i>Efra. 6. 15.</i> in the
4	g	<i>March.</i>	5	1. of <i>Estr 7. 5.</i> it is saide to be
5	A		4	the 23. of this moneth.
6	b	<i>Day before the N.</i>	3	
7	c	<i>Nones of March.</i>		The tenth of this moneth,
8	d			Christ was aduertised that
9	e		8	Lazarus was sicke. <i>John. 11. 3</i>
10	f	<i>Jdus of</i>	7	A feast was celebrated a-
11	g	<i>March.</i>	6	mong the Iewes, for the o-
12	A		5	uerthrow of Nicanor, the 13.
13	b		4	of this moneth, <i>2. Mac. 14. 37.</i>
14	c	<i>Day before the Id.</i>	3	Also vpo the same day al the
15	d	<i>Jdus of March.</i>		Iewes vnder Ashueroth were
16	e			cōmanded to be put to death
17	f		17	<i>Esth. 3. 13.</i> vpon the same day
18	g		16	the Iewes had a priuiledge
19	A		15	giuen them to slay all their e-
20	b		14	nimies. <i>Estr. 8. 12.</i> this day also
21	c		13	the Iewes solēnized for their
22	d		12	ioisfull deliuerance, <i>Estr. 8. 17.</i>
23	e	<i>Calends of</i>	11	The 14. day of this moneth
24	f	<i>Aprill.</i>	10	was called of the Iewes Mar-
25	g		9	docheus day. <i>2. Macc 15. 37.</i>
26	A		8	also Purim, as may appeare,
27	b		7	<i>Esth. 9. vers. 21. 26.</i>
28	c		6	The 15. also is an other day
29	d		5	of Purim <i>Estr. 9. 21.</i>
30	e		4	The 16. of this Moneth
31	f		3	Lazarus was raised from the
		<i>Daie before the dead.</i>		<i>John 11. 43.</i>
		<i>Calends of April.</i>		

This Moneth hath one festiuall daie called the
 ANNUNCIATION of Saint MARIE, celebra-
 red the 25. of this moneth.

4. April cal- } Latins, *Aprilis.*
 led of the } Grecians, *Thargelion.*
 } Hebrues *Abib*, or *Nisan*, } hath 30
 & is their 1. moneth } daies.

1	g	<i>Calends.</i>	The first of this Moneth
2	A	<i>Nones of</i>	4 Noah vncouered the Arke,
3	o	<i>April.</i>	3 & saw earth, <i>Ge. 8. 13.</i> Moses
4	c	<i>Due before the N</i>	reared the Tabernacle, <i>Exo</i>
5	d	<i>Nones of April.</i>	40. 2. 17. the Temple began
6	e		8 to be sanctified, 2. <i>Chr. 29. 17.</i>
7	f		7 The 10. of this month the
8	g	<i>Idus of</i>	6 childre of Israel passed tho-
9	A	<i>April.</i>	5 rough the riuer Iordā on dry
10	b		4 foote, <i>Iosu. 4. 19.</i> the paschal
11	c		3 Lamb was chosen, <i>Ex. 12. 3.</i>
12	d	<i>Due before the Id</i>	The 13. of this moneth the
13	e	<i>Idus of April.</i>	edict of king Ashueroth
14	f		18 came out for the murthe-
15	g		17 ring of the Iewes, <i>Esh. 3. 12.</i>
16	A		16 The 14. of this moneth the
17	b		15 Passcouer was kept, <i>Exo. 12,</i>
18	c		14 6. <i>Leuit. 23. 5. Jos. 5. 10.</i>
19	d		13 The 15. of this moneth the
20	e		12 Israelits departed out of E-
21	f	<i>Calends of</i>	11 gypt, <i>Numb. 33. 3.</i>
22	g	<i>Maie.</i>	10 The 16. of this moneth
23	A		9 Hezekiah made an ende of
24	b		8 sanctifying and purging the
25	c		7 temple, 2. <i>Chroz. 29. 17.</i>
26	d		6 The 18. of this moneth the
27	e		5 childre of Israel walked on
28	f		4 drie land through the midst
29	g		3 of the red sea, <i>Exod. 14. 19.</i>
30	A	<i>Day before the Ca</i>	The 24. Daniel saw his vi-
		<i>lends of Maie.</i>	sion, <i>Dan. 10. 4.</i>

The 25. of this moneth the feast of
 S. Marke is obserued.

5. Maie, cal- } Latins, *Maius*.
 led of the } Gracians, *Scriptiphorion*. } h
 } Hebrues, *Liar*, which is } daies.
 } their 2. moneth }

1	b	<i>Calends.</i>			The first of this Moneth
2	c			6	Moses was commaunded to
3	d	<i>Nones of</i>		5	number the children of Isra-
4	e	<i>Maie.</i>		4	el. <i>Numb. 1. 1. &c.</i>
5	f			3	The 5. of this month Chr ist
6	g	<i>Day before the N.</i>			is thought to haue ascende d
7	A	<i>Nones of Maie.</i>			vp into heauen, <i>Mat. 16. 19.</i>
8	b			8	<i>Luk. 24. 51. Act. 1. 9.</i>
9	c			7	They which could not ke ep
10	d	<i>Fest of</i>		6	the Passeouer at the daie ap-
11	e	<i>Maie.</i>		5	pointed by the Lord, wer wil-
12	f			4	led to celebrate the same the
13	g			3	14. of this moneth, <i>Nu. 19. ver.</i>
14	A	<i>Daie before bet Id</i>		10. 11.	So did the Israelitks at
15	b	<i>Idm of Maie.</i>			the commandement of ing
16	c			17	Hezekiah, 1. <i>Chron. 30. 1.</i>
17	d			16	The 16. day. Manna rayned
18	e			15	from heauen, <i>Exod. 16. 14.</i>
19	f			14	The 17. day Noah entered
20	g			13	the Arke, and the flood be-
21	A			12	gan, <i>Gen. 7. 11. 13.</i>
22	b	<i>Calends of</i>		11	The 23. fire from heauen
23	c	<i>June.</i>		10	consumed such as murmure d
24	d			9	against the Lord, <i>Nu. 11. 1.</i>
25	e			8	The 23. the Israelites with
26	f			7	great ioy triumphingly ente-
27	g			6	red into the castle of Ierusa-
28	A			5	lem, 1. <i>Mac. 13. 51.</i>
29	b			4	Noah the 17. the waters
30	c			3	being dried vp. came forth of
31	d	<i>Day before the Ca</i>			the Arke, <i>Gen. 8. 14. &c.</i>
		<i>lends of June.</i>			

The first of this moneth is vsually celebrated
 for the feast of *Philip* and *Jacob*.

6. Iune cal- { Latins, *Iunius*.
 led of the { Græcians, *Ekatombatōn*. h at 30.
 { Hebrews, *Sivan*, which daies,
 { is their third moneth. }

1	e	Calends.	The first coming of the
2	f	Nones of	4 childre of Israel vnto moan
3	g	June.	3 Sinai was the first of this mo
4	A	Day before the N.	neth, where they abode 11.
5	b	Nones of June.	m neths, and 20. daies, in
6	c		8 which in all those thinges
7	d		7 were done, recorded in <i>Exo.</i>
8	e	<i>Jdas of</i>	6 <i>chap. 19. 1. & c.</i>
9	f	June.	5 The sixt of this moneth A-
10	g		4 lexander that mighty Mo-
11	A		3 narch of the world was born
12	b	Day before the Id.	of whome <i>Dan. chap. 11. 3.</i>
13	c	<i>Jdas of June.</i>	doth prophesie. Also on this
14	d		18 day that famous temple of
15	e		17 Diana in Ephesus, numbred
16	f		16 among the 7. wonders of the
17	g		15 w. rld, was set on fire by He-
18	A		14 rostratus. The Iews likewise
19	b		13 kept their feast of Pentecost
20	c	Calends of	12 on this daie,
21	d	<i>Julie.</i>	11 The 23. of this moneth the
22	e		10 first edict came out for the
23	f		9 safety of Gods people the
24	g		8 Iewes, against Haman, and
25	A		7 he rest of their enemies,
26	b		6 <i>Esther. 8. 9.</i>
27	c		5 The 29. of this moneth the
28	d		4 Arke of Noah through the
29	e		3 increase of waters was lifted
30	f	Daie before the	vp from the earth, <i>Gen. 7.</i>
		Calends of <i>Julie.</i>	12.

Festiuall daies { 24. which is the feast of
 in this moneth { S. I O H N B A P T I S T.
 are the { 29. which is S. P E T E R S.

7. Iulie, cal- { Latins, *Iulius*.
 led of the { Gracians, *Metageismon*. hath 31.
 { Hebrewes, *Thamm* be- daies,
 { ing their 4. moneth. }

1	g	<i>Calends.</i>	
2	A		
3	b	<i>Nones of</i>	
4	c	<i>Iulie.</i>	
5	d		
6	e	<i>Day before the N.</i>	
7	f	<i>Nones of Iulie.</i>	
8	g		
9	A		
10	b	<i>Idus of</i>	
11	c	<i>Iulie.</i>	
12	d		
13	e		
14	f	<i>Day before the Id.</i>	
15	g	<i>Idus of July</i>	
16	A		
17	b		
18	c		
19	d		
20	e		
21	f	<i>Calend. of</i>	
22	g	<i>August.</i>	
23	A		
24	b		
25	c		
26	d		
27	e		
28	f		
29	g		
30	A	<i>Day before the Ca.</i>	
31	b	<i>lends of August.</i>	

6 The 5 of this moneth Eze-
 5 chiel sawe his visions. *Ezech.*
 4 1. 1.

3 The 6. of this moneth the
 Capital of Roome, counted
 8 one of the 7. wonders of the
 7 worlde, was burned: and the
 6 mirrour of Christian Princes
 5 King Edward the sixt died
 4 the sixt of this moneth, *Anno*
 3 1553.

17 The 9. of this moneth eI-
 16 rusalem, after it had a long
 15 while beene besieged by Ne-
 14 buccadnezzar, was taken,
 13 *Jer. 39. 2.*

11 The 12. of this moneth In-
 10 lius Cesar, the first Romaine
 9 Emperour was borne. Of him
 8 is this moneth called Iuly.

5 The 18. of this moneth the
 4 Egyptians begin their yere,
 3 *Plin. lib. 8. cap. 47.*

The 25, of this moneth is the feast of
 S. I A M E S the Apostle.

8 August cal- } Latins, *Augustus*.
 ed of the } Gracians, *Boedromion* } hath 31.
 } Hebrues, *Ab*, which is } daies.
 } their 5. moneth.

1 c *Calends.*
 2 d *Nones of* } 4
 3 e *August.* } 3
 4 f *Day before the N.*
 5 g *Nones of Augu.*
 6 A } 8
 7 b } 7
 8 c } 6
 9 d } 5
 10 e } 4
 11 f } 3
 12 g *Day before the Id*
 13 A *Faus of August.*
 14 b
 15 c
 16 d
 17 e
 18 f
 19 g
 20 A
 21 b *Calends of*
 22 c *Septemb.*
 23 d
 24 e
 25 f
 26 g
 27 A
 28 b
 29 c
 30 d *Daie before the*
 31 e *Calends of Sep.*

The first of this Moneth
 Aaron, 40. yeeres after the
 children of Israel were come
 out of Egypt, died on mount
 Hor, *Numb.* 33. 38. Also on
 this day Ezra with his compa-
 nie came out of Babel vnto
 Ierusalem, *Ezra.* 7. 9.

The 7. of this moneth Na-
 buccadnezar burnt the
 house of the Lord, & all Ieru-
 salem, 2. *King.* 25. verse 8. 9.

The 10. of this moneth
 some thinke Ierusalé to haue
 beene burnt by the Babylo-
 nians, *Jerem.* 52. 12. *Josephus*
 10 (*lib* 6. cap. 26.) saide it was bur-
 ned afterward by the Ro-
 mans the same day. Therefore
 doe the Iewes on this daie
 obserue a most straight fast,
 and goe barefooted, and sit-
 ting on the ground, reade
 twise ouer the Lamentation
 of Ieremie.

The 24. of this moneth is vsually called
S. Bartholomevves day.

9. September called of the } Latins September } hath 30
 } Gracians, *Masmaeterion*. } daies.
 } Hebrues, *Elul*, which is }
 } their 6. moneth. }

1	f	Calends.		
2	g	Nones of	4	The first of this Moneth
3	A	Septemb.	3	Haggai the Prophet began to
4	b	Day before the N		prophecie, <i>Hag. 1.1.</i>
5	c	Nones of Septem.		
6	d		8	
7	e		7	The sixt of this Moneth E-
8	f	Idus of	6	zechiell sawe another vision.
9	g	Septemb.	5	<i>Ezech. 8.1.</i>
10	A		4	
11	b		3	
12	c	Day before the Id		
13	d	Idus of Septemb.		The 7. of this Moneth our
14	e		18	most noble Queen Elizabeth
15	f		17	was borne at Greenwich,
16	g		16	<i>Anno, 1532.</i>
17	A		15	
18	b		14	
19	c		13	
20	d		12	The 8. of this Moneth, <i>An-</i>
21	e	Calends of	11	<i>no 73.</i> Ierusalem was viterlic
22	f	October.	10	with fire and sword destroyed
23	g		9	by Titus the Emperor. <i>Ioseph.</i>
24	A		8	<i>lib. 7. cap. 26.</i>
25	b		7	
26	c		6	
27	d		5	The 25. of this month Ne-
28	e		4	hemiah finished the walles of
29	f		3	Ierusalem, <i>Nehem. 6. 15.</i>
30	g	Day before the Ca		
		lends of October.		

{ Festiual daies in } the { 21. S. Mathevv. }
 { this moneth be } { 29. S. Michael. }

10. October
called of the

{ Latins, *October.*
Grazians, *Piauepsion.*
Hebrewes, *Thifri,* & is
their 7. moneth.

hath 31.
daies.

1 A *Calends.*

2 b

3 c

4 d

5 e

6 f

7 g

8 A

9 b

10 c

11 d

12 e

13 f

14 g

15 A

16 b

17 c

18 d

19 e

20 f

21 g

22 A

23 b

24 c

25 d

26 e

27 f

28 g

29 A

30 b

31

*Nones of
October.*

Day before the N.

Nones of October

*Idus of
October.*

Day before the Id.

Idus of October.

*Calends of
Novemb*

Day before the

The 1. of this moneth the

{ 6 Iewes celebrated the feast of

{ 5 Trumpets, *Leuit. 23. 24.* The

{ 4 latter Iewes call this day the

{ 3 beginning of the new yeare

Jerusalem after it had

beene possessed of Christian

8 Princes 88. yeares, through

7 mortall dissention came into

6 the handes of the Saracen,

5 *Ann. 1187.*

4 The 3. of this month some

3 thinke the Iewes fasted for

the death of Gedaliah: wher-

by occasion was offered to

17 bring them againe into the

16 miserable seruitude of the

15 Egyptians, *1. King. 25. 25. Je-*

14 *rom. 41. vers. 1. 2. & c.*

13 The 10. of this moneth the

12 feast of reconciliation was

11 kept, *Leuit 23. 27.* So did the

10 y. are of Iubilie euerie fiftie

9 yeare begin as on the same

8 daie, *Leuit 25. 9.*

7 The 15. of this moneth the

6 Iewes obserued the feast of

5 Tabernacles 7. daies toge-

4 ther, in memory of the Lords

3 protecting them in the desert

4. *Leuit. 23. 34.*

Festiuall daies in this
moneth are

{ 18. daie S. LUKA

{ 28. SIMON & IVDI.

11. Nouember
 called of the

}	Latins, <i>Nouember.</i>	}	hath 30. daies.
	Gracians, <i>Antheſterion.</i>		
	Hebrewes, <i>Marbeſuam,</i> heir 8. moneth.		

1	d	<i>Calends.</i>		The thirde of this moneth
2	e	<i>Nones of</i>	4	Constantius the Emperour,
3	f	<i>Nouemb.</i>	3	Sonne to Constantinus the
4	g	<i>Day before the N.</i>		great departed out of this
5	A	<i>Nones of Nouem.</i>		world, <i>An. 364. Hiſt. tripar. in</i>
6	b		8	<i>the end of the fiſt booke.</i>
7	c		7	The tenth of this moneth
8	d	<i>Idus of</i>	6	<i>An. 1483. D. Martin Luther</i>
9	e	<i>Nouemb.</i>	5	was borne in Iſlebia.
10	f		4	The 15. of this moneth
11	g		3	was made a newe holiday by
12	A	<i>Day before the Id.</i>		Ieroboam without the com-
13	b	<i>Idus of Nouemb.</i>		maundement of God, where-
14	c		18	vppon hee committed moſt
15	d		17	wicked Idolatrie in Dan, and
16	e		16	Bethel: but he remained nor
17	f		15	long vnpunished, nor his
18	g		14	people vnplagued for the
19	A		13	ſame, as may appeare, <i>1. Kings</i>
20	b	<i>Calends of</i>	12	<i>11. verſe, 32. 33. 1. King. 13. 1.</i>
21	c	<i>Decemb.</i>	11	<i>2. &c.</i>
22	d		10	Queene Elizabeth began
23	e		9	luckilie o reigne for the ad-
24	f		8	uancement of the Goſpell of
25	g		7	our Saniour Chriſt, the 17. of
26	A		6	this moneth
27	b		5	The 18. of this moneth Ti-
28	c		4	tus the Emperour moſt cru-
29	d		3	elly executed to death a
30	e	<i>Day before the Cal-</i>		great number of the Iewes,
		<i>ends of Decemb.</i>		<i>Joſeph. lib. 7. cap. 10.</i>

Feſtiuall daies in this moneth are the fiſt daie,
 the feaſt of All Saintes. The 30. and laſt day,
 ſaint Andrew the Apoſtle.

12. December } Latins, December.
 called of the } Græcians, *Poseideon*, } hath 31.
 } Hebrues, *Sisley*, & is } daies.
 } their 9. moneth. }

1	f	<i>Calends.</i>		The 13. of this Moneth
2	g	<i>Nones of</i>	4	Antiochus placed an abho-
3	A	<i>December.</i>	3	minable Idoll vpon the altar
4	b	<i>Day before 1b</i>	N	of the Lord, <i>Macc. 1. 57.</i>
5	c	<i>Nones of Decem.</i>		The 10. of this moneth Es-
6	d		8.	dras exhorted the Israelits to
7	e		7	put away their strange wiues,
8	f	<i>Idus of</i>	6	<i>1. Esd. 9. verse 5. 6. & c.</i>
9	g	<i>Decemib.</i>	5	The foundation of the se-
10	A		4	conde Temple was laide the
11	b		3	24. of this moneth, <i>Hagg. 2.</i>
12	c	<i>Day before the Id</i>		<i>verse 11. 19.</i>
13	d	<i>Idus of December.</i>		The 25. of this moneth our
14	e		19	Sauior Christ was born of the
15	f		18	Virgin, the yeare after the
16	g		17	worldes creation, 4018. On
17	A		16	which day also Antiochus E-
18	b		15	piphanes entred into Ierusa-
19	c		14	lem with a mightie army, and
20	d		13	spoiled the same, <i>Ioseph lib 21.</i>
21	e		12	<i>cap. 6.</i> On this day he prophe-
22	f	<i>Calends of</i>	11	ied the altar of the Lorde, <i>1.</i>
23	g	<i>Januarie.</i>	10	<i>Macc. 1. 61.</i> which day also the
24	A		9	ews kept holy, because ther-
25	b		8	on the temple was purged
26	c		7	from Idolatrie. <i>1. Macc. 4. 59.</i>
27	d		6	The 18. of this moneth He
28	e		5	rod caused the poore Inno-
29	f		4	cents to bee murdered, thin-
30	g		3	king thereby to haue slaine
31	A	<i>Day before the Ca</i>		Christ, <i>Math. 2. 13. & c.</i>
		<i>lends of Januar.</i>		

Festiuall daies in this month are the 21. *Thomas* apost
 25. the Natiuitie of *Christ*. 26. *S. Steuen*. 27. *John* the
 Euang. 28. *Innocents*, called comonly *Childermas* dai

¶ A rule to know how many daies be
contained in euerie moneth in
the yeare.

Thirtie daies hath Nouember,
Aprill, Iune, and September.
The rest haue thirtie and one,
Except it be Februarie alone,
Which alwaies hath 28. meere,
When it is no Bissextile or Leape year.

¶ A note of the Moneths, weekes, daies,
and houres, throughout the
whole yeare.

The yeare conteineth { Moneths. 12. }
{ Weekes. 52. } Houres. { 69478 }
{ Daies. 365. }

Daie { Naturall, } hash { 24 } houres.
{ Artificiall } { 12 }

¶ An Almanacke for ten yeeres.

The yeere of our Lord.	The Prime.	The Epact.	Sundays letter	Leape yeere.	Ashwednesday the first day of Lent.	Easter day.	Whitsonday.
1596	1	11	D	C	Mar. 1.	April. 11.	May. 30.
1597	1	22	B		Mar. 5.	Marc. 27.	15
1598	3	23	A		12	April. 61.	Iune. 4.
1599	4	4	G		Mar. 4.	8	May. 27.
1600	5	15	F	E	Feb. 17.	Marc. 23.	11
1601	6	26	E		8	April. 13.	May. 31.
1602	7	7	D		28.	4	23
1603	8	18	B		13	Apr. 24.	Iune 12.
1604	9	29	A	E	Mar. 5.	April. 8.	May. 27.
09	5	10	G		Feb. 24.	Mar. 31.	May. 1.



A FAMILIAR A D.

monition to the zealous

Reader, concerning the most
godly exercise of
prayer.



Any are the godly and zealous treatises which are already extant, tending to the encouragement of those that hunger and thirst for the true service of the living God. yet (gentle Reader) I craue thy Christian patience, friendly to accept this simple trauaile of mine, heeretofore published, and now augmented. And this my simple admonition thinke not superfluous, but a thing tending to winne the weaker sort to the more willingnesse to this diuine exercise of praier; a thing not new, yet nedfull; a thing olde and ancient long ago practised of the purest, exercised of the most. excellent and
godly

A Preface to the

godly of the earth, the Prophets, the Patriarks, the Apostles, and of Christ himselfe the patterne of pietie: and who gaue the first plot of perfect praier, of his owne proposing, most plaine, pure precious and profound in these wordes, *Our father which art in heaven, &c.* To the substance whereof, although there can be nothing added, nor from thence any thing can be taken away without manifest impietie, yet are we not so strictly tied to the wordes thereof onely, but that we may (according to our severall occasions, which are infinite) dilate vpon the same to our comfort in him, without offence to the maiestie of God, if it be done in true zeale without the which, euen the most effectuell praier is sinne. I cannot but confesse that great is the frailtie remaining in me, which in my trauaile in this practise, hath greatly hindered me, and many are the vanities of my minde, which in my chiefest desire haue miscaried me, yet such hath bene the fauour of my heauenly father, that he hath hitherto assisted mee, and to my comfort hath performed that which of mine owne proper power, wisdom & will I could not performe: and these praiers which
in

Christian Reader,

in this litle volume thou shalt finde,
haue bene to me not a litle cōfortable
and to the faichfully exercising them,
they will be profitable: of what soeuer
estate, degree, calling or ministry thou
be of. Although I presume not to teach
but desire to bee taught, I expect no
praise but euē in hart yeld all the praise
to him, that was and is the guide and
stay of all that truely seek to serue him,
as I beseech him to grant vs faichfully
at all timesto doe, not onely in the out-
ward word with the lips onely, with the
shew alone, but with the inwarde af-
fection of the heart, with the longing
desire of the soule, and the ardent con-
sent of all the powers of our bodies. So
shall our praiers please him, and euen
the grones of our hearts which passeth
in silence, shall present our cause before
the tribunall seate of our good God, who
is alwaies neere at hand and ready to
performe what is most necessary for our
estats in this life, which in respect is but
a span long, yea, could we liue a thou-
sand yeares, it were but as one day. We
may not to much regard the ouer dain-
ty maintainance, of our corporal estats
wee may not ouer curiously seeke the
means to become admirable in respect
of

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of our authoritie, of our riches, of our
friendes, and of our casuall pleasures,
Wherewith alas our weake natures, our
fraile conceits, & our carnall desires
are often beguiled, & our poore soules
often endangered & miscaried. Where-
fore it behoueth vs carefully first. and
before all things to seeke the kingdom
of God, the way, the means, and the
guid therunto, which is not to be sought
else where, it is not in the inward viewe
and therefore to be sought from aboue,
to be inwardly receiued and compre-
hended by faith, it is the kingdome of
the misteries of God. It is the keeping
of his comaundements & the due obe-
dience vnto his will, the way thereunto
is by grace the gift of God, which he gi-
ueth to them that faithfully aske it, the
meanes to helpe vp thereunto, is Christ
the sonne of God, who sitting at the
right hand of the Father, obtaineth &
sendeth vs that grace which guideth vs
and giueth all things else, both spiritual
and worldly, that hee seeth needfull for
vs: But notwithstanding this singular
benefite of the mediation of Christ vn-
to his father for vs, we are not dischar-
ged of this necessary exercise of praier
but so much the more inioyned to the
executing

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executing thereof continually, instantly, faithfully and zealously, for the graces of God, which are the things without the which all our praier, all our speeches be they many or few, be they lowd or silent, be they of what kind or shew soeuer, auail nothing. But we must first found all our desires and praier vpon an yndoubted faith, wee must power them from the verie bottome of our hearts and continue them in a godly patience, and all in the name of Christ Iesus, in whose name and for whose sake, all things necessary are promised to be giuen to those that aske according to the will of God. Wherein we must note, that we are not permitted rashly to desire any thing according to the desire of fleshly imagination, be it in our own conceits neuer so meet & necessary for the wisdom of the flesh is foolishnes before God. But we must first duely consider, what direction the word of God giueth vs in that behalfe; and then in all humilitie to repaire vnto the fountaine, from whence that gift for which we pray must come in the name of Christ, the cause and effect of all our good successe in our petitions. We are sinfull, & therefore great, yea,

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the greatest occasion to flie vnto God is
for the forgiunes thereof; & in this point
haue all men cause to vse this exercise.
For who so is sinful, & seeketh no redresse
for that sore, dying of that disease is
in peril of death eternal. And who so ac-
quiteth himself in his owne conceit frō
sin, & supposeth himselfe free from fal-
ling before God, in some grieuous of-
fence, & therein flattereth himself & re-
fuseth to repaire vnto God for pardon
of his crime, great is his danger that
that little sparke of presumption may
inkindle in such a soule to his vtter cō-
demnation. Wherefore great is the oc-
casion, which the sin of euery day, yea
of euery houre, ministers vnto the iust
to call vnto God, not onely for pardon
but for strength to vnderstand that which
often at vnawares ouercommeth the
most godly. Wee must therefore in this
behalse be caresfull, to repaire vnto the
head of our cōfort here in Iesus Christ
the lambe of God that taketh away the
sins of the world. Many are the worlde-
ly occasions which force euery man to
seek reliefe at the hands of God, which
we are not only permitted, but come-
maunded, not by our owne corrupt and
peruerse means which we are not one-
lie

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lie not permitted, but forbidden to vse;
we must duely waigh & carefully consider our wants, for great are the errors of flesh and bloud in this behalfe: for alas we see that the long raines of licentious & wilfull libertie hath extended too farre in this point, more than in the daies of our forefathers. For when they were in distresse, when they weare in danger, when they were in most perillous estate, they disclaimed their own meanes, & cleaued vnto the prouidēce of God, they forsooke the aide of the flesh, & framed their desires according vnto the spirit. Elias in the wildernesse, Daniell in the Lions denne, Ioseph in prison, Dauid in distresse, and al the holy ones in olde time in al their troubles, lef worldly trust, and addressed themselves only to the aid of the liuing God not refusing such due & lawful means, as in his wisdom he prouided, and that past al humane hope, the children of Israel he deliuered through the red sea, in time of danger hee gaue them both foode and water by vnexpected means, he deliuered Peter, Paule, and others from their enemies handes miraculously in his wisdom, and worketh so for al that trust in him at this day
for

A p̄face to the

For his good wil & loue is not diminished, nor his power & loueing hand shortened : but in his wonted loue helpeth al that rely vpon him. But such is the peruerse crookednesse of mans nature, that now in these daies they strue euen to denie the abilitie of God in working for his, & by their actions they argue, that the power of God is weakned, his power lessened, & his care of his children not to be as then it was. And therefore they relie vpon the aid of man, the helpe of flesh and blood, the strength of their owne arme, the wisdom of their owne pates, & the imagination of their owne heads, the broken reed of Ægypt, wher in they disclaime the helpe of God, the mercie, the loue, the care & prouidēce of the most highest. For alas, do wee not see, that how many sorts of men, so many means to maintaine their estates? The rich into whose handes God hath vouchsafed his gifts, they giue glory to their owne deuises, and presume vpon their own pollicies, keeping their store for a deere yeare, where the will of God in giuing, is to the releefe of their needy brethren, for that the will of God is broken, the poore oppressed, and themselves highly endangered, they shewe
them

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themselves faithles in the prouidence of God, in that they feare, that if they giue, they shall impouerish themselves: they think not how God wrought with the bountifull widdow of Sarepta. Elias hostice in multiplying that wherof she liberally gaue for his sake. They rather foolishly indeuour to heape vp riches, not knowing who shall enioy the, they purchase lands, & know not who shall inherit them, they build gay houses, & know not who shall possesse them, and flatter themselves, and say, soule take thine ease, when death standeth at the doore, readie to take their soule from them. And beeing thus choaked with the riches of the worlde, the remembrance of the seruice of God is banished to the materiall Church, where if they present themselves on the sabbath day, they think it a sufficient discharge to heare the ordinarie seruice, when all the rest of the day they spend in worldlie conference, profane exercise worse then the rest of the weeke. Alas what deuotion appeareth in these persons? I speake but to them, whose consciences shall accuse themselves. God graunt a speedie reformation, without compulsion: God will not be mocked.

Now for the poore afflicted ones.

B

great

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great is the frailtie remaining in the most, God grant patience to all. Such is the cōmon course of flesh & blood accompanied with distresse, that for the most part, eicher violence or impatience, or wilfull rebellio against God, is the effect of their conceits, touching their hard estate. And so farre vnlike Christians for the most part wee take the Crosse of Christ, that in stead of beeing followers of him, wee seeke to denie him: in steede of patient acceptance thereof, we wil wilfully cast it off by meanes vnlawfull, by robberie, by theft, by violence, and by blood, and if opportunitie serue to neither of these, wee euen take counsell of *Iobs* wife, to curse God, and in a brutish manner, to leaue the best refuge, namely to repaire to God, and at his hands to seeke that which in his good time he giueth to all vs in faith desiring it, whether it be reliefe in pouertie with *Elias*: freedom from bondage, with *Daniell*: deliuerie from enemies with *Dauid*: or comfort in all distresse with the children of Israel. But the most of vs seeke strange meanes in such distresse: wherein we erre, not knowing that as God was louing vnto Israell, hee is louing vnto all that loue him truely, that cal
vpon

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vpon him faithfullly, that attend his aide patiently, and obey his will du-ly. And therefore why should any man stand doubtfull of reliefe at the hands of him that neuer faileth to performe that which he promiseth, that if wee aske wee shall haue, if wee seeke wee shall find, if we knock, he will open the gate of his mercies, & powre the dewe of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of all, and therefore may the sinner penitent, the rich man truely liberall, and the poore distressed man faithfull, to their comfort resort to the throne of God in praier, & be assuredly heard, to their assured pardon in the blood of Christ, to their comfort as well in pouertie as in abundance.

It resteth now that we pray one for another, for our gracious Queene, that God may be pleased in mercy long to preferue her a Queene ouer vs, & that shee may continue a ioyfull mother in our English Israell. For all other Christian kings we must likewise pray, that God will increase in them the spirit of wisdom & fauor to his distressed flock vnder their seuerall charges & gouernments. We must be mindful of our poore Christiā brethren, both at home & els

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where, & for the aduersaries of Gods
trueth that now begin to assaile vs as
we see, and whome God himselfe hath
ouerthrowne, to encourage vs, that ei-
ther it may please him to conuert the,
or to turne their forces from his ser-
uants, And that it might please him in
mercie to direct the liues and conuer-
sations of his ministers, that they by his
spirit may preach both truly and bold-
ly And least their loose liues should be
a slander vnto his worde, let vs pray
that his grace may hold them from fal-
ling into that, which the Arch-enemie
of his religion endeouureth to drawe
them, and whereunto the flesh is prone
to yeeld, and the captious cauillers at
the truth readie to publish, to the end
to bring his word (by them duly prea-
ched) into reproch in this world: and
that we that are to be taught by their
doctrine, may attentiuely heare, truly
vnderstand, and diligently execute
that which the word of truth teacheth.

Thine in Christian
good will,

I. N.



A Pensiue mans Practise.

*In thy feare (deare Father) I bere present
my selfe vnto thee, beseeching thee to heare
me, and to addresse my heart truely and
zealously to call vpon thee.*

A short, but an effectuall
Praier, that we leaue our selues,
and leane vpon God.



God my God, vouch-
safe to take me from my
selfe, & I may wholly
dedicate my selfe vnto
thee, vouchsafe to take
fro me all things that

withdrow me from thee, and giue me
those things which may bring mee
wholly vnto thee, In Iesus Christ,
Amen.

*A praier to Christ, shal he will. present
our praiers to God.*

O Sweet Iesus who hast taken vpon
thee to be our intercessour & ad-

uocate vnto God thine heauenly Father, vouchsafe (I humbly beseech thee) to accompanie me in these my supplications and praiers, and present them vnto his heauenly maiestie, that for thy sake (sweete Iesu) they may be acceptable vnto him, to the washing away of my finnes, and obtaining things necessarie for me and all men, according vnto his heauenly will in all things, Amen,

O Lord increace our faith.



Lord open thou my lippes, that my mouth may extell thee with praise, and bee thankfull vnto thee for thy benefites, and graunt that I speake nothing, but that which may bee to thine honour and glory, to the reliefe of my necessities bodily and ghostly.

O Lord make speed to send me help and succour, from the Tower of thy strength.

O Lord let thy heauenly kingdome be alwaies ready to receiue me to eternall saluation, Amen.

Eternall praises be vnto thee, Oh God, So be it.

O Lord increase our faith.

Mans Practise.

A Praier for the assistance of Gods
holy spirit to make vs apt to
pray when we be dull.

*Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue:
For Christ thy mediator sees,
When thou to him dost fall on knees.*

Christ our Sauour hath willed vs
to aske & we shall haue, to
seeke & we shall finde, to knocke
and it shall be opened vnto vs And the
more to assure vs, hee most louingly
perswadeth vs that if we that be euill
can giue vnto our children good gif s,
when they aske them, how much more
shall our heauenly father giue his holy
spirit, if we faithfully desire it? And for
as much as our ynderstanding is so
dark, that we know not what to ask nor
how to pray as we ought, but by the
spirit it selfe who maketh requests for
vs with sighs which cannot be expres-
sed: Let vs fall downe vnto the throne
of his maiestie praying faithfullly for
the same, & it shall be giuen vs, with-
out the which all praers be vaine and
of none effect.

The Prayer.

O Almighty God and omnipotent
father, who comfortest such as

be ſorrowfull, and who giueſt all good
and perfect gifts, thou of thy free fa-
uour and loue haſt willed vs in all
our afflictions and neceſſities, and
as often as we ſtand in neede of any
of thy blessings, or feele our ſelues
burthened with any kind of tribulation
or affliction, eyther of bodie or mind,
to call vnto thee in the name of thy
ſonne Jeſus Chriſt, and thou wilt
graunt what we want: Moſt hum-
ble I beſeech thee to ſend downe vpon
my darke vnderſtanding, the
bright beames of thine holy ſpirit to
lighten me, and to direct me in all my
ſupplications and prayers, and ſpe-
cially at this time (Oh Lord) for
that thou knoweſt my weaknes and
ignoꝛance to be ſuch, as I am altoge-
ther vnable to frame my request ac-
cording to thy will, or to ſeek that is
truely for mine owne ſoules health,
and am altogether ignoꝛant of the
right gate to knocke at, without thine
eſpeciall grace directing and aſſiſting
me: wherefoꝛe I moſt humbly be-
ſeech thee in the name of him thy
Sonne, to addreſſe and prepare mine
hart to the true vnderſtanding of the
true & vnaigned calling on thy name
or ſuch things as thy wiſedome ſhall
thinke

thinke most expedient for me, both to the obtaining of thy heauenly kingdome, which is before all things to be sought for, and for all blessings necessary. As known unto thy selfe, which in respect of my ignorance, my dulnes, my corruption, my weakenes, and the guilt of mine owne conscience, I can not craue in such due and faithfull manner as I ought. And therefore (most louing Father) according vnto thy owne most fatherly calling, I here prostrate my selfe in heart before thy throne, in the name of Iesus Christ thy sonne, beseeching thee that thou wilt aide me with thine holy spirit in my prayers, that being of my selfe dull, I may be thereby made zealous, and whereas I am of my selfe cold, I may be thereby made seruent and faithfull, that my prayers be not as smoke which vanisheth, or as the winde which passeth away, being onely in the lips, and not firme in the heart, let it be effectuell and an acceptable sacrifice, sweete and pleasant in thy sight, and that nothing passe the bonds of mine unfained lippes, but that which may becomme a single hart, alwayes sounding thine honour, and setting forth of thy most worthie

praise. Let thy holy spirit (O Lord) come vnto mee, let it continue with me, worke and preuaile effectually in me vnto the end, that I may both at this time begin, and for euermore continue, as thou wilt I should namely in faith, that I fall not into any temptations: I hope that I may constantly looke for, and faithfully attaine vnto perfect vnderstanding of thy will, and ableness in all things to fulfill the same. Make me also (good Lord) fruent in loue, that I may freely and vnfainedly (euen from my heart) forgive and forget all iniuries, wrongs and euill doings of such as by any meanes haue offended me, with hearty prayer for their amendment, that I approaching vnto the throne of thy mercie (in a pure and simple heart) may heartily, as well for all others as for my selfe, for things necessarie both for body and soule, make my humble petitions vnto thee, and in thy good time taste that most sweete fruit the performance of my humble petitions according to thy will. So shall I sing forth thy praise and giue glorie vnto thy name for euer, Amen.

O Lord increase our faith.

A short Praier for zeale to pray.



God Almightye, most lo-
uing and most righteous,
who hath promised to in-
still into the hearts of the
chosen seruants grace vnfainedly to
serue thee, and to call vppon thy ho-
ly name, wherein all comfort con-
sisteth: Vouchsafe I humbly beseech
thee of thy mercy to expell out of
mine heart all naturall dulnesse. mis-
beliefe, and blindnes of error: And
through thine holy spirit, plant in
meed thereof perfect zeale, and vnfai-
ned desire to prostrate my selfe in heart
before thine heauenly Maiesty, in
faith vnfained: That at this time it
may please thee so to direct and accept
my supplications, and praiers, as I
may obtaine at thy mercifull handes,
whatsoever thou seest necessary both
for body and soule, through Iesus
Christ our Saviour and Redemer.

O Lord increase our faith.

A morning praier for the working day.

Before thou doe thy worke begin,
Thanke God graunt pardo: for thy sinn:

And

*And then thy worke ſhall proſper ſo,
As vwant ſhall neuer breed thee vwoe.*

WHat great benefit we receiue
at the handes of Almighty
God, by our naturall ſleepe,
none is ignorant: what perill
we eſcape in the darke and dolefull
night, wee may eaſily iudge. And what
fauour the Almighty extendeth to-
wards vs, in giuing vs lodging not in
the fields, but in houſes, not vpon the
hard & cold ground, as Iacob did, but
vpon ſoft pillows, warmly couered, ex-
perience teacheth. VVhat thanks for
theſe ſo bountifull benefits of his, we
are daily bound to yeeld, I would we al
knew, & had will to yeeld them accor-
dingly. The benefits of our cōfortable
ſleep is great & Gods work in the ſame
& in preſeruing vs is wōderfull. Where-
fore let vs bee mindfull to giue him
thanks, and with Dauid in the mor-
ning, at midday, & at night, let vs call
on the name of the Lord with thanks
and ſay: Lord let me heare thy louing
kindnes betimes in the morning, for in
thee is my truſt. This ſhould bee our
morning ſacrifice, we ſhould conſider
that as the night is ordained for reſt, ſo
is the day for trauill, for the obtaining
of

of things necessary for our selues, and such as God hath giuen vs, and not to stand in hope for reliefe by other mens helps, but labour, as did Paul & the rest of the Apostles, who tooke nothing of any, but wrought with their hands for it, because they would bee chargeable to none. And our labour being ioyned with faith and praier, the blessing of God shall so prosper our indeuours, as nothing shall be wanting vnto vs, and therefore before we begin our labour, wee must prostrate our selues before his throne, from whence cometh all goodnes, yeelding vnto his heauenly maiesty, due praises for his continuall louing kindnes towards vs, so shall we be free from danger, & prosper in our callings from day to day during the whole course of our life, which else although our vocations breed in vs (in respect of the greate increase of riches) securitie and pride, yet wil it be in the last day a heauy burden in our conscience, and accuse vs of ingratitude to our eternall condemnation.

The Prayer.



H Almighty God, Father
of our Lord Iesus Christ,
who hast vouchsafed (of thy
great fauour and loue) euermore
from

from my childhood vnto this day,
to take ſuch fatherly care of me, that
nothing hath deſtroyed or hurt mee
but I haue beene ſafely preſerued
both day and night, from ſodaine
death, and from all other perils and
dangers incident to mankind, and
haue all my life beene preſerued, & of
thy free fauour and loue (without any
deſert or merit of mine) enioyed the
ſweet benefit of ſleepe and reſt, which
is moſt whollſome for my pooze and
weake body, yea, and ſo good a nurri-
ture therunto, as good ſoile to the bar-
ren field, or the timely ſhowers to the
drie ground, or meat acceptable to the
hungry ſtomacke. Oh ſweet Lord,
ſuch hath bene thy fatherly care of
mee this night paſt, that the ſleepe
which thou haſt giuen me, hath beene
moſt comfortable both to my body and
ſoule, inſomuch as I am the more apt-
ly giuen to the execution of my world-
ly buſineſſe, and the ſeruice of thy di-
uine Maieſtie this morning, wherein
aſſiſt me (ſweet Lord) with the helpe
of thine holy ſpirit, comfort & defend
me this day and euer, with thy merci-
full aide, that no affliction hurt, or
miſfortune diſmay me: no tribulation,
want, or anguiſh of minde draw mee
from

from thee, no worldly-care, Delight, or
fantasie, carrie me this day or at any
time into any wicked cogitation, acti-
on, or speech: for Lord I know that it
is not thy will, that any euill should
dwell in vs, or that we should at any
time offend thee, but to keep our hearts
pure and vndefiled, as a fit receptacle
for thy maiestie. Yet thou sufferest
sometimes vnlawfull affectiōs to haue
the vpper hand, to the end, that wee
(feeling our weaknes and corruption)
should wholly confesse al our strength,
all our godly cogitations and good
successe in our workes to proceed from
thee, and any euill motion and crosse ca-
uent to come of our owne corruption.
All flesh is full of sinne, the iust fall
seuen times a day, and A sinnefull
wretch fall seuentie times seuen times
a day. Wherefore Lord forgive my
wickednesse, mine offences and sinne
committed, either this night past by
foolish dreames, fantasies, or other
temptations or at any time since I
came into this miserable world, and
that (beeing pardoned by thy mercie
in Iesus Christ) I may proceede in
the residue of my daies (gouerned by
thy holy spirit) void of all offences
vntill my vocacion and calling so, as
may

may be to the ſetting forth of thy glorie, maintenance of thy fauour towards mee, and getting thoſe thinges which may be ſufficient for the maintenance of mine eſtate here, & for the reliefe of ſuch as are committed to my charge, without vſing any ſiniſter or vnlawfull meanes, pollicie, or worldly deuises, which are not agreeable to thy lawes. And graunt mee alwaies ſuch regard of ſeruing thee, as thine hand may alwaies direct me to good & happie ſucceſſe in all mine affaires. Bleſſe thou the workes of my hands, (good Lord) and graunt me ſo to ſhew idlenes (the mother and nurse of euil) that both this day and all my life, I may by godly care and trauaile gette me a ſufficient and comperent living here, that I be no burden and charge to ſuch as are rich and wealthy, nor depend vpon the ſuccour, helpe, and furtherance of others, whole helpe is moſt ſlippery and deceitfull, leaſt that in hope thereof, giuing my ſelfe to Idleneſſe and loytering (when their helpe ſhall be withholden from me) I be dꝛiuen (as the wiſe man ſaith) To goe in a ragged coate, and to want my foode. But contrariwiſe (Oh Lord) graunt that I may ſo imploy
my

my selfe to labour, and diligent execution of my busines, this day and euer, that I may (through thy blessing) prosper therein, and shew my selfe so helpfull to the poore, impotent, and needy as the fruit of my trauaile shall extend vnto. That thou maist fulfill in me that most sweet promise of thine, That who so considereth the poore and needy, thou wilt deliuer him in the time of trouble. Lord thy mercy is infinite, and thy loue towards vs vnspeakeable, wherefore giue me grace alwaies to serue thee, yea at all times, & in all places, both in labour and rest, wealth and pouertie, sicknes and health, yea, all my life, and in the houre of my death, that I may passe this day, and all the rest of my transitoiie life in the fulfilling of thy lawes, and be ready at thy fauourable becke, & call, to come and appeare befoze thy throne of mercy, in perfect hope of thy louing receiving me into the bosome of thy sweete embracings, not for my worthines or deserts (which is but corruption) but for the merits of thy Sonne Iesus Christ, there to rest inioying the fruites and benefite of his death and bitter passion, in whose name I refer my selfe and all mine, both this day,
AND

and euer, vnto the fatherly protection,
humbly beseeching thee to direct all
my thoughts, woꝛds, and actions, vn-
to my liues end good Loꝛd, Amen.

Q Lord increase our faith.

A short prayer for the morning.

THanke thee most mercifull
father my maker and pꝛeſer-
uer, that thou haſt ſo louing-
ly vouchſafed to tender my
ſafety this night paſt, giuing me ſweet
ſleepe to the reſreſhment of my ſoule &
weake bodie. So (of thy goodnes)
vouchſafe to extend thy louing fauour
towards me this day, that thereby I
may bee both ſafely pꝛeſerued from all
kind of euill, & imploy my ſelfe dili-
gently vnto the execution of my vocation,
to thy glory, & to the reliefe of me and
mine, through Jeſus Chriſt, Amen.

Q Lord increase our faith.

A Praier for the Queene.

A

What ſo thou be, pray God alwaies,
To bleſſe our Queene with happy daies,
Whoe wiſedome vnder God ſo long,
Hath kept this realme from ſoraine wrong.

THE



He vnspeakeable benefite of our long peace and gracious tranquillitie. (may without many circumstances or many wordes) suffice to moue thankfull mindes to praise the God of heauen, for his vnspeakeable loue towards vs in giuing vs so gracious a gouernesse vnder whome we haue not onely these fortie yeeres peaceably liued, but enjoyed the comfortable passage & food of the Gospell, to the vnspeakeable comfort of all true Christians, longing for their saluation, when many other nations haue wanted the same to the famishing, as it were, of their poore soules. Wherefore considering that we may (if not, the more to our shame) feed thereon at full, and be thereto friendly intreated, and enioyned not onely (which is generall) by the worde it selfe, but by seuerall Iniunctions set forth for the furtherance of Gods glorie, and our profit, by her Maiestie: And therefore (as we ought for all men) so especially we are commaunded to pray for the good & prosperous state of kings, and Princes, & those in authoritie: and as we haue aboue other nations vnspeakable cause to praise god for his fauor in vouchsafing

sing vs this great blessing of a godly, zealous, and mercifull princeesse, let vs beseech God of his goodnes, fauourably to looke vpon her, and to grant vnto her a prosperous raigne, with many & happie daies, to the pleasure of him & comfort of vs. Let vs not forget it least God forget vs, & turne our food into famine, our peace into war, & his long sufferance into sharpe correction.

The Prayer.



As possible thanks we giue vnto thee, O Lord of mercie, King of all the kings & kingdoms of the earth, for that thou hast vouchsafed to place ouer vs thy little flocke of this realme, so pure a guide of true religion, Elizabeth (by thine heavenly prouidence) our Queene, vnder whom, enjoying the free liberty of the true seruice of thee, wee rest in a quiet estate both of body & mind. We humbly pray thy fauorable regard, to behold with mercifull eyes the same thy seruant our soueraigne Lady and gouernesse: and to fructifie her hart with the grace of thine holy spirit, that she alwaies inclined (by the working thereof) to the setting forth of thy word, may walke according to the truth of the same, sincerely.

cerely, that wee thy seruants & vnder thee her subiects, seeing her godly example, may be ashamed to fall from that due forme of honoring thy name, which for thy glory through thy grace by the rule of thy holy worde, is prescribed vnto vs: and bouchsafe to stir vp in her, zeale of thy glory, & a desire to establish whatsoeuer wanteth in this Church of England, for the increase of true and sincere Discipline. Banish from her heart all ignorance, and print therein perfect wisdom, and knowledge of thy heauenly will, giue her an obedient mind, abounding with all humility towardes thy diuine Maiestie. Saue & defend her from the tyrannie of foraine power & authoritie, & from all such as professe not inwardly vnfeined zeale of thy Gospell. Giue her godly counsellours and such zealous & true hearted ministers of thy will, that shee and we according to the trueth of euery our seuerall functions, may sincerely serue thee in this life, and in the end for euermore raigne with thee in thy heauenly kingdome, for Iesus Christes sake, our only redeemer, advocate, and sweet Saviour, Amen.

O Lord increase our faith.

Lec

A morning Praier for the Sabbaoth day.

*Let labour passe, let labour be,
Thi day the chiefest worke for thee :
Thy selfe, thy servant, Oxe, and Ass,
This day must let all labour passe.*



Gen. 2.

Pf. 55. 6.

Pfal. 26.

As the Lord hath assigned vn-
to man sixe daies of seuen
for his necessarie trauaile :
So he hath expresly commā-
ded the seuenth to be hallowed and
kept onely for the seruice of himselfe,
wherein (all businesse set apart) wee
should referre our selues to prayer, to
the hearing or reading of the worde of
the Lord without any vngodly exer-
cise at all, as gaming, gadding, wanton
pastimes, behauing our selues soberly.
And as Dauid did euery day, so let vs
especially on this day instantly call vp-
on the name of the Lord, and hee will
heare vs. And with Esay, let our soules
with longing desire in the night, seeke
vnto the Lord, & in the morning early
call vpon his name, so shall all our do-
ings please him, & all go well with vs.
He hath reserued this day for the ser-
uice of himselfe onely, punishing such
(euen

(euen with death) as breake the same, as it appeareth in the booke of Numbers by him who was at the cōmandement of the Lord stoned to death, for gathering sticks on the sabaoth day. By vs it is farre more prophaned. But blessed is the mā that keepeth the sabaoth day vndefiled, seruing the Lord in praier, not in seeking his owne will, but the will of the Lord, and let vs in-deauour to sanctifie it, that it may be honoured, & not abused, and dishonoured as it is, least God the creator of it & vs, punish our disobedience with his scourges, in his ire, and giue vs instead of plentie, want, instead of fulnes, famine, & instead of preaching of his word, suffer vs to bee besotted with vaine traditions of men. Let vs l say be carefull to serue the Lord, with reuerence, and keepeth this day holy, as he hath made it holy.

The Praier.



A Almighty Father, most wholesome protector and keeper both of the soules, and bodies of the faithfull, I zeeld thee humble & hearty thanks, for defending and sauing mee thy Anfull creature this night past, and all the rest of my life hitherunto, from sodaine death, and from other perils and dangers,

dangers, whereunto my sillie soule & weake bodie are subiect to fall. And wherewith I am so beset that had I not beene preserued by thee, it could not otherwise haue beene, but my body had perished & my silly soule bin carried into euerlasting damnation.

But most sweet Lord my strong castle and defence, my shield and buckler, my sure refuge and succour, who hast continuall regard of the safetie of thy seruants, and neuer sufferest them to be overcome with any kinde of euill, nor to fall into any kinde of danger, vouchsafe to forgiue me whatsoeuer I haue committed and done against thy Diuine will, eether sleeping or waking, this night, or at any time (secretly or openly) heretofore by the reason of the corruption which remaineth in me.

And vouchsafe that as I haue by thy protection, passed this night, so I may enioy at thy mercifull handes whatsoeuer thy fatherly prouidence shall thinke meet and conuenient for mine owne, and for the reliefe of such as thou hast committed to my charge and gouernment this day and euer.

Establish good Lord, thine holy spirit in me, & thereby so strengthen mee that

that I may withstand all euill motions of the flesh and vngodly desires of the minde, and worldly vanities, that I may seruently, as I ought, continually, both in the morning and at night and at noone day, yea, and at all times and in all places, truly serue thee, without hypocrisie, dissimulation, or malice. And for thy mercies sake keep me this day, & all the rest of my transitorie life, from sodaine and vnpromised death: keep my tongue & lips that I speake or vtter nothing, which may be either vncomely to bee spoken, or whereof may redound hurt or hindrance to my self or others. That I may endeavour as much as in mee lieth, to speake and vtter those thinges which may be to the setting forth of thy glory, maintenance of peace, & concord, & to the reducing of such into the right way, as wander and goe astray. As for flandering, lying, backbitting, false witness bearing, enuie, and such like, good Lord take vtterly from me And keepe my heart & minde from the most damnable sinne of murmuring against thee, & from dispaire, that in all aduersities, tribulations and troubles, I may alwayes beare a patient, contented, faithfull, and a thankfull
C minde,

mind, with full perſwaſſon, that how ſoever it goe with me, if thou ſuffer mine aduerſaries being maliciously bent againſt mee, to reuile me, perſecute mee, to moleſt or hurt mee, or if thou permit my ſubſtance by any caſuall meane to bee diminiſhed, or if I ſuſtaine loſſe of friends, ſickneſſe of body, or hurt of my limmes, it proceedeth not but by thy diuine providence, yea, onely of thy meere loue and fatherly care, which thou baſt of mine amendment: for nothing happeneth to thoſe whome thou loueſt (breede it within their weak mindes neuer ſo great griefe, or fall it out neuer ſo contrarie to their deſires) but it bringeth with it ſome ſecret working of their good. Wherefore in the name of thy Sonne Jeſus Chriſt, I moſt humbly beſeech thee, that thou wilt vouchſafe to ſettle in mine hart ſuch perfection of patience, as whatſoever either this day or hereafter ſhall happen or befall vnto me, I may accept it as a moſt whoſſome medecine for my ſo deadly diſeaſe of ſecuritie: and ſo in hope of thy louing kindneſſe and mercy, go forward this day and all my life in perfect loue, vnfained zeale, and continuall obedience
to

to thy will. In hearing thy word attentively, in reading the same diligently, in following it effectually, & in praying vnto thee zealously & faithfully, embracing all goodnes willingly and avoiding all euill warily, that so spending this day, I may the better proceed to the execution of my calling this weeke following, to the reliefe of my necessitie, & furtherence of my neighbours. That continuing vnto the ende I may receiue the reward of the celestiall kingdome, which thy son Iesus Christ hath purchased with his blood, for al true beleeuers in thee. In number of whom, (sweet Lord) for the merits of him thy sonne, make me, that I with them, and they with mee, may continually sing laude and praise vnto the Trinitie eternally which grant for thy son Iesus Christs sake, Amen.

O Lord increase our faith.

Another short morning praier for the Sabbath day.

As possible thanks I render vnto thee, most louing and mercifull Father, that it hath pleased thee to be my careful watchman this night pre-

ſeruing mee from many euils, bouch=
laſing ſleep vnto mine eyes, to the vn=
ſpeakeable comfort of my ſoule.

Let it likewise pleaſe thee, I hum=
bly beſeech thee, to giue mee grace ac=
cording to thine heavenly will, & ex=
preſſe commandement (as at all times,
ſo this day eſpecially,) to imploy my
ſelfe to the ſeruite of thee, in all god=
lines and purenes of life, leauing all
bodily labours & exerciſe, as the ſanc=
ritie which thou in the beginning ga,
ueſt vnto the ſeauenth day, when thou
haadeſt finiſhed all thy worke, doth
juſtly deſerue, Amen.

A Praier for the Euening.

When thou beakeſt thee to thy reſt,
Commit thee to the Almighties beſt:
For vwhen thou lieſt downe at night,
Thou art not ſure to ſee day light.




Although wee cannot at all
times du'y examine our ſel=
ues, as concerning our life
paſt, yet once in the day it
is moſt requiſite to conſider howe wee
haue ſpent time paſt: namely, at night

to weigh what we haue done the daie before, and in the morning to consider how wee haue past the night. For although the night was ordained for rest, yet many wicked cogitations creep into our mindes, whereby wee offende God and that euen in our sleepe, and especially waking when wallowing vpon our beds, we let our mindes run after vanities, and so our hearts beeing fraught with wicked desires, and contagious thoughts, sleepe stealeth vnto vs, and possesseth our mortall bodies without any calling for Gods assistance or pardon, in which dangerous slumber, if God should dissolue the bodie from the soule, in what case were wee, dying without repentance? It greatly behooueth vs therefore, that our last cogitation before wee take our rest, or shut vp the eye liddes of our hearts in slumber should be of our time past and ill spent, and for the same to craue pardon, and that instantly in Christ, cleansing our heart from all iniquitie, euen by an open confession thereof vnto GOD, vnto whole protection we may then referre vs & sleepe. Wee must, as saith Paule, watch and be sober, singing praise vnto the Lord as Dauid did. Giuing him thanks for the helpe of his presence, that is to

say, for his protectiō the day past pray-
ing the same in the darke night, when
all things by reason of darknesse are
hidden, and when the wicked goe a-
bout their euill pretended purposes,
to the disturbance of the godly.

Therefore, whatsoeuer we doe, whe-
ther we lie downe, or rise vp, let vs be
meditating the law of the Lord, so shal
our sleepe comfort vs, and our labour
profit vs: Whether wee sleepe or wake,
the Lord be our defence and keeper.

The Prayer.

 O heavenly God & eternal fa-
ther, giuer of al good things,
and protector of all that loue
thee, I preid thee most hum-
ble & hartty thanks for thy inestimable
benefits, not onely for keeping and pre-
seruing me this day, but al my life, that
neither my enemies haue preuailed a-
gainst me, as they sought & desired, nor
any other misfortune, which within
this world is incident vnto mankind,
hath overcome me, but hast like a lo-
ving Father, & carefull pauer, giuen
and prouided for me all things neces-
sary. Insomuch that I haue beene
well refreshed & replenished with thy
great benefit of feeding, and with thy
grac

gracious benefite of cloathing me, so that I haue not fainted through want of food, nor been oppressed with ouermuch cold for lacke of raiment, as with mine eyes (to my great grieve) I may and doe behold a number daily in diuers corners of the streetes and waies as I passe, who are most grievously tormented with hunger, cold, sores, and sicknes, (lamentable to see) tohome also thou hast bought most dearely, and yet sufferest them to be oppressed, and I who haue deserued no lesse, nay rather (good Lord) a great Deale more than some of them, haue by thy fatherly goodnes not onely escaped those afflictions, but receiued at thy mercifull hands, infinite good gifts and vnspcakable benefits, for which thine inestimable loue I cannot sufficiently praise thee. O Lord forgive mine offences, which this day I haue committed and done against thine Almightie Maiestie, whether they be secret and unknown, or open: whether they were done in youth, or at anytyme since: pardon them, Oh God for Iesus Chrites sake, and vouchsafe me thy grace to amend my life, & to returne vnfaignedly to the service of thee. And forasmuch as I
can

cannot continue without thy continuall protection, vouchſafe to extend the ſame vnto me thy wretched creature this night, that I may quietly take my reſt, which thou haſte appointed for a reſreſhment of my wearied members, and haſte ordained the night and darkeneſſe, as a time moſt conuenient to take the ſame in, being a time wherein I ſhould to that ende reſeale from my labours and daylie affaires, & vouchſafe vnto me thy poore creature (who am of my ſelfe neyther of power to lie downe, nor being laid able to riſe by ye) thine eſpeciall aſſiſtance and helpe, that in thy name I may lie downe, & receaue at thy mercifull handes ſweete and comfortable reſt, not according to the greedines of of my corrupt nature, but as ſhall bee onely expedient for the reſreſhing of my weake body. And for as much good Lorde as thou knoweſt with what moztall foes, mankind is continually aſſaulted, both ſleeping and waking, who indeauour by all meanes to intrap vs by ſome cuill or other, which we heare or ſee in this vale of vantage to our delight, though contrarie to thy will, whereunto wee often peeſde, and that in the day time, much more

in the darke and the loathsome night, wherein all things are covered and hidden, and when the heavinesse of drowsie sleepe keepeth downe our understanding: in which time of darknesse, such as intend to worke wickednesse, are most readie with diligence, abhorring the light, to put in practise ther mischienous deuises.

I most humble beseech thee, O God Almighty, to present them in their euill imaginations, that in no wise they hurt me, & to grant (though sleepe to my body sufficient and not ouermuch) yet to my poore soule watchfull and diligent waking, that I fall into no danger, by peelding to any euil in the sleepe of my body: boughsafe also to gard and defend me, that nothing hurt me this night that fire consume mee not, nor any thing that belongeth vnto me, nor any other danger whatsoeuer dismay me. Keep me also good Lord from sodaine and vnproviden death, and preserue mee by the watch of thine holy angels that I may take my rest in quiet vntill the morning, and then giue my life vnto the finishing of my duetic, to the discharge of my vocation, and fulfilling of thy will, vnto my liues end, for

Which thy fauor, & for all other things
 els neceſſary for me and all other for
 who thou haſt commanded vs to pray
 as for all ſuch as are in any kinde of
 affliction in bodie or in minde for the
 teſtimonie of thy truth, that thou wilt
 ſtrengthen them & thy whole Church
 in pure religion. For all ſuch as are
 ſicke and diſeaſed, that thou wilt e-
 ther reſtore them to health, giue them
 patience, or receiue them vnto thy ſelfe
 out of this mortall life. Preſerue our
 Queene and Governelle, Elizabeth thy
 thy diuine prouidence ſet ouer vs, and
 graunt that ſhee may continue to thy
 pleaſure, long and proſperouſly but
 be bleſſe this whole Realme of Eng-
 land, & vouchſafe to vs all true repen-
 ſance for our ſinnes, bleſſe and defend
 our parents, brethren, ſiſters, kinſ-
 folkes, neighbours, & all other whom
 thou wouldeſt wee ſhould commende
 vnto thee in prayer, whatſoever they
 be, and whereſoever they remaine.
 And for the more true & zealous cal-
 ling vnto thee for theſe things giue vs
 all grace in faith to ſay that prayer
 which thy ſonne Jeſus Chriſt taught
 vs ſaying.

Our father which art in heauen, &c.

O Lord vouchſafe to embrace mee
 with

With the armes of thy mercy, bouch-
safe to receiue me into the bosome of
thy loue, shadow me with thy wings,
that I may safely take my rest this
night in peace in the name of thy son
Jesus Christ: in whose name I refer
me wholly vnto thy louing protecti-
on, beseeching thee, that when my last
 sleepe shall come, I may take my euer-
lasting rest with thee in the celestiall
kingdome, Sweet God, Amen.

Oh Lord into thy handes I commend
my soule, beseeching thee to blesse,
preserue, and defend me this night
and euermore, Amen.

O Lord increase our faith.

Another short praier for the Euening.

O Almightie Lord God, I thanke
thee, that this day past, thou
hast of thy mercy bouchsafed vnto
me thy poore creature, not only pro-
tection against all dangers and euils,
but also all things necessary: I hum-
bly beseech thee of that same thy
mercie, and for thy son Jesus Christ
his sake, to extend the like protection,
and fauour towards me this night,

that

that I may inioy at thine handes ſafe
and quiet reſt, to the comfort and re-
freſhment both of my body and ſoule,
for Jeſus Chriſtes ſake, Amen.

A Praier for the pardon of our ſinnes,
which cauſe the Lord to afflict e-
uen his children: a neceſſarie
praier for one any wiſe
afflicted.

The wiſe man (ſaith) Sinne
bringeth man to miſery.
Therefore there needeth no
long diſcourſe to mooue vs
to ſeek to remoue from vs this dan-
gerous gueſt, who being lodged in vs
bitterly alienateth vs from God, for we
cannot retaine God, & be at one with
Anne. And therfore doth the Lord as
a father moſt mercifull worke for our
reformation by a meane moſt fit for
our amendement. For when he hol-
deth vs in our ſecuritie he ſeeth vs al-
together wanton and proane to euill,
to rebellion and wicked life, and ſecu-
ritie commeth of fulnes of all worldly
delights, as riches, friends, pleaſurs, &
to haue want of no bodily or corporall
helpe: Therefore doth the Lord ſuffer
the reprobate to ſwallow in their own
deſires not reſtraining them from per-
forming

forming their owne lustes, he permit-
teth them to fill vp their liues in plea-
sures vntill the day of slaughter. But
woorketh contrary with his deare chil-
dren, whom he loneth and tenderly
carrieth as it were vnder the shadowe
of his protection: hee suffereth them
to be plunged not in delightes, but
in miserie, he suffereth them to bee
wapped in many euils, to the end
that they dote not vpon a secure estate
heere: but rather through aduersitie
and affliction maketh them swearie of
this world, that they may desire hea-
uen, he maketh them to know them-
selues to be but wretched men as of
themselves: and to haue all their helpe
from him. And affordeth them leaue
to come vnto him in their distress, as
is fatherly pleased not onely to heare them
but to helpe them, calling them most lo-
uingly saying, come vnto mee &c. If we
were as readie to say in our harts and
performe in our deeds, we come Lord,
and to cast away al lets and hinderan-
ces of worldly things, we should as-
suredly find fauour and helpe in the day
of trouble.

To this end therfore is this prayer
following compiled, that the afflic-
ted may first consider how dangerous

a thing sinne is, & that it woꝛketh miserie in vs, & that we must first seeke to be vnburthened of it before we sue to God to be eased of affliction, which prayer being faithfully vſed, ſhal eaſily woꝛke comfort in calamity: and either attaine at Gods hands releaſe of the crosseſſes which are grievous vnto vs, or patience to beare them with inward consolation. It is no ſtraunge thing to the godly to be afflicted (as Iames ſaith) neither are they vnaccuſtomed to pray for them: therefore for thoſe that can not well vtter their griefe, to ſatiſſie their godly inward deſires, I haue bene willing amongſt the reſt to inſert this, which no doubt will yeelde them no leſſe conſolation than to my ſelfe, to whome it hath bin moze precious thē the moſt pure gold.

A godly motion to the three
prayers following.



As there can be nothing to the ſicke man more ſweet & acceptable, then that which he in his own conceit thinketh ſweete, ſo to the man that groineth vnder the burden of a ſinfull conſcience, or an hard eſtate in
this


this worlde, there can be nothing more sweete or delightsome than that which may ease the inwarde minde (which is for the most part troubled with sorrow for the same). It is therefore expedient in naturall reason, that for the bodie the things bee provided, which may agree not onely with the taste, but with the health of the bodie of the sicke man. But farre more expedient it is, that some meanes be carefullie sought, for the disease of the troubled mind, whether it bee in respect of sinne remaining in all, or in respect of a miserable estate in this life, not equally common to all. For the mind ouercaried with doubt eyther of being forgiuen in respect of sinne, or of being relieved in respect of a low estate, without some sweete comfort, carrieth the soule to desolation, and layeth (as it were) he for the eies of the natural man nothing but humane deuises, and pollicies of reason, to intangle the poore soule with the net of vtter dispaire, or dangerous presumption, which both are euill: So a fained confidence in the merits of Christ in true reformation of life, banisheth all feare of death and hell, in respect of sinne, & resting truly vpon the prouidence of God to re-

ceiue in his good time things requisite for our bodies, expelleth all feare of perishing, in respect of a low and miserable estate in this life. Without sinne no man liueth, and therefore a necessary medicine is praier, for the preservation of all. Without worldly troubles fewe can liue, or at least in great danger of many casualties, & the most secure can not say, I will be safe one houre. Nay he must confesse his estate miserable, the beginning miserable in wayling, crying, and howling: the middle miserable in trauaile, labour, checkes, enemies, and many euils: the end miserable, in diseases, in sickness, in weakenes, disdained of all, & cast off at last as dust of the earth, & dung of the field, and the fastest, the fairest, the finest, the wisest, the wantonest, & worldliest, meat for the wormes. Let no man then glorie of a rich, or be dismaied at a poore estate, but acknowledge that the rich as well as the poore, the king as well as the begger, the highest as well as the lowest, al & euery one hath need of this medicine of praier, to be either deliuered from a miserable estate present, or from casuall calamities so common to all, if not at one time, yet at another. The sunne riseth shining, it may set shewing, there is no estate permanent

manent, but hath in it varietie in proceeding, & alteration at the end. But these counsels are tedious to thē that trust to their treasure: these persuasions are but peeuish to passe such in pleasure: the poore man perhappes heare them, the zealous will assuredly learne them, & the godly will carefully performe them, not onely in respect of miserie, and for the bettering of a lowe estate of this life, but in respect of sin, the originall ground of all our miseries, the beame whereof being taken away, wee shall see clearly that to a wise man riches is not more sweet nor pouerty more sower, worldly prefermēt not more to be desired, nor a lowe estate more to bee condemned, prosperitie more to bee wished, or aduersity more to be disdained, than may giue such a taste to the sicke soule, as may in a cleare conscience say, & in actions performe, that it hauing nothing, possesseth all things, being poore it is yet rich, &c. And to this end hath the bountifull giuer of all good gifts allotted vnto euery man his portion great or small, his estate high or low, his calling glorious or base, according to his good pleasure, that according vnto the vse or abuse of his good creatures, & according to the minds & demeanors
of

of men, he may giue in the end eternally, sweet or sower, glorie or shame, life or death. And therefore that all estates may be to the glorie of him & our comfort, bee it here in this life, high or lowe, let vs with contented minds first seeke to remoue the cause of all euils, the heauy burthen of sin, and that in the mercie of Christ, for whose sake he will then giue vs that which in this life shall be for his name glorious, and for our soules profitable; namely for sinne, true repentance, for riches, due thankfulnessse, and in the most miserable estate perfect patience. Which God graunt.

¶ A very godly and necessarie prayer, deuided into three parts, whereof the first containeth a deuout & zealous petitiō for the forgiuences of sinnes, and ease in aduersitie.

 O heavenly Father, which art most glorious, mighty, and holy, I humbly submit my selfe vnto thee, prostrate vpon the knees of my heart, as not worthy to lift vp mine eyes vnto thy throne of mercie, much lesse worthe of mercie: yea, such

(O helesstiall father) is the corrupti-
on of my nature, the slowardnes of my
heart & the readines therof to offend
thee, that I am forced in a guilty con-
science to cry out and say, O Lord re-
buke mee not in thine anger, nor cha-
stise mee according to the measure of
the wickednes which is in me.

O deare father, necessary it is
that thou correct me for my faults, but
yet in mercy, for that is my instruction,
not in iustice, for that were my con-
demnation.

Thou O Lord hast made me and
framed me in my mothers wombe, yet
was I conceived and borne in sinne,
and so most wretched.

The wholerace and offspring of Ada
(of whome I am borne according to
the flesh) is corrupt, there is none that
doth good, no not one.

There is none that walketh here on
earth, but carrieth about him a heauy
burthen of sinfull flesh which so pres-
seth him downe, that he grouleth in
the puddle of many noysome desires.

Seeing then (good father) that
flesh and blood cannot carry in it selfe
perfect sanctitie, so long as it abideth
heere below, but is diuers waies pol-
luted with diuinitie; how can I
poore

poore sinnefull wretch, but crie out and confesse that I haue sinned.

The most iust haue bin and are at the feeling of their weakenes iustlie constrained to say, that the thinges which they should doe, they doe not: and contrariwise, that which they shoud not doe they doe. Seeing then (O deare Father) that weakenesse reigneth in all flesh, consider in mercy that I am but flesh, & therefore weak and prone to fall, & to abuse thy graces and blessings many wayes bestowed vpon me.

O deare Father, great is thy mercie, looke not therfore strictly what is done amisse in mee, but pardon mee, & say vnto me, as thou saidst vnto Paul. My grace is sufficient for thee. This O Lord is my hope, let me not be sent emptie away.

O that it might please thee to turne thine eyes of mercie, not of anger towards mee, and to extend thy grace to my true and vnfaigned reformation: I hope it (O deare Father) though I haue not deserued it.

The example of thy free pardon banisheth dispaire. Paul Peter, Dauid, & Marie Magdalen and other offenders, haue freely receiued comfort, where
they

they deserved punishment. And therefore (O Lord) forget not now the humble state of a sinner, approaching vnto thy throane in the name of him, for whose sake they were pardoned, namely in the merits of Iesus Christ thy deare sonne, in whom as thou art wel pleased, be pleased likewise to pardon mee.

I stand not (Oh deare Father) to excuse or iustifie my selfe, pleading not guiltie, so should I rightly bee condemned.

No I doe not onely with silence, but euen with lippes from the heart crye out against my selfe, guiltie Lord guiltie.

What is there then to bee of iustice expected (most louing Father) but the dreadfull sentence of condemnation? But thy mercie is greater, and thereunto I doe appeale.

O death then where is thy sting? hell where is thy victorie? the sting of death is sinne: But blessed be thy son Christ Iesus, who hath overcome both it and hell; and adopted vs into thy fauour againe to inherit eternall life by the shedding of his blood.

Oh deare Father comfortable and sweet is the due consideration of our
safetie

ſafette in Chriſt: yea moſt precious is the peace which the true contemplation of his ſauing health worketh in the faithfull man. For by him we are forgiven, by him (deare Father) wee come vnto thee, and by him we obtaine of thy free mercy what is moſt neceſſary in this life, by him we liue heere and in him ſhall we liue for euermore: be it ſo deare father.

Oh great is the comfort which is by him miniſtered vnto vs, he being onely righteous we meretriciſ wicked.

Oh good Father, forgive therefore for his ſake that I haue done amiſſe. lay not my ſinnes ſecret or manifeſt to my charge: but as thou haſt promiſed ſhewe mercie for thy ſonnes ſake, and leaue me not (deare Father) vnto my owne will and corrupt deſires: but by idle mine affections and reſtraine them with the raiues of thy grace, conduct me in thy wayes and keepe mee vnder the ſhadow of thy wings, that I may do thoſe things which may be pleaſing to thee, and ſhun the things which may offend thee.

Oh heauenly Father thy creature I am, thou madeſt me and haſt mightily preſerued mee vnto this day, and notwithstanding moſt gracious God
my

my rebellion and impious behauiour towards thee, hast raised mee from sucking of my mothers breasts, vnto my present estate, best known to thy selfe. Psea deare Father, what I haue been thou knowest, how and in what case I stand prosperous, or aduerse, thou seest: and the rest of my pilgrimlike daies, what and how many they shall bee, thou considerest, from mee concealed.

I wretch can not call againe the daies of my race past, wherein I haue mispent much acceptable time, yeelding my will to the waies of willfull and vntamed youth. And now deare Father, intending to redeeme the time lost and to frame mine affections to reformation, I find in my selfe not only vnablenes, but cleane contrarie desires, which not onely neglect thy graces, but also procure daily & accustomed a hurtments to sinne.

Therefore (O deare Father) great is the benefite of correction to euery man, and most dangerous, a secure, & pleasing estate in this life: and that most mercifull God, I acknowledge, because thou boughsafest me a calling accompanied with affliction, namely, with many crosses & calamities, perils,

ills and dangers, to sodaine death, to sickness, casualties, enemies, hunger, thirst, slaunders, pouerty, and want of necessary things which in this life often mooue vs to seeke thee.

These things (O Lord) I feele in my passage through this peruerse iourney in this wilderness of cares, wherein I walke, and (senseles as I am) not considering the benefit of worldly troubles, secme displeased, & discontent with that estate which thou deare Father of mercie affordest me. It is painful & hard, poore, & ignominious, and therefore doth fleshly affections grudge thereat, humane reason doth repine thereat, and worldly men disdaine me: grant therfore that euen in heart willingly I may submit my selfe and all mine indouours, vnto thy gracious direction, to thy mercifull prouidence, & prouident care which thou hast of all thy seruantes: so shall my vocation guided by thee yeeld sufficient fruit and increase, to the comfortable releefe of me and mine.

In vaine were it to frame my wits to dispose my handes, and to aduise my hart to worke my better estate, according to the course of worldly policy, and wisdom, which is foolishnes
be

before thee, for so should I shew my
 selfe doubtfull of thy mercies, careless
 of thy comfort, and obstinate against
 thy good pleasure. Bless thou my
 swits, frame my handes, and all the
 members of my bodie to do that which
 may tend to the discharge of my dutie
 to thee, & then I know all good things
 shall bee ministred vnto mee, bee it so
 good father for thy sonnes sake Iesus
 Christ, Amen.

O Lord increase our faith.

The second part.

A godly petition ten-
 ding to worldly reliefe, and that
 our vocations may prosper.



D mercifull **GOD** and
 deere Father, forasmuch
 as thou hast comman-
 ded vs first to seeke the
 kingdome of heauen and
 the righteousnes therof, & all wordlie
 things necessary shalbe ministred vnto
 vs, vouchsafe to expell out of my
 heart all desires of worldly prospe-
 rite, repugnant against thy will
 and

will, and ſo direct both my mind & my inward affections, as alſo my body & externall actions, that I may inwardly rightly conceiue, & outwardly due-ly execute thoſe things which I am in duetie to thee, and loue to my chriſtian brethren bound to perſorme. And vouchſafe (good Lord) ſuch proſperous and gracious ſucceſſe vnto my labours, that my eſtate may be ſuch (if it pleaſe thee) as I may be able thereby to wade and paſſe through this hard and miſerable world, rather a-iding, aſſiſtant, and comfortable to the poore and helpleſſe, than chargeable & burdensome vnto the rich. And that I may be able and willing to fulfill the rule preſcribed by thy Son Chriſt Ieſus, to pay all men, and to owe nothing vnto any but good will. So deere father ſhalt thou vnburthen me of a heauie charge.

And although (oh Lord) I preſently ſee no meane of helpe, no ſhew of reliefe, noz means to perſorme that I ſhould, yet deere father ſecing for our comfort it is commaunded vs, To aſke and we ſhall receiue, to ſeeke and we ſhall finde, to knocke and thou wilt open, And again, thy Sonne further: to aſſure vs of thy fatherly care of vs,
in

in this wise encourageth vs to come
vnto thee in al our necessities, saying,
Whatsoeuer yee aske the Father in my
name shall be giuen you, yea in a time
conuenient, yea, when it shall be most
to our true comfort & reliefe. & ther-
by I learne, that to aske in mine owne
name, as a person worthy to receiue
what I want, I dare not: to seeke as
of my selfe able to find, I can not: &
to knock as a guest worthy of my selfe
to be entertained, I shall be shut out:
So that happie am I that haue such
assurance of my request to be granted
of things necessary to be found, & to
be entertained into thy fauour in the
name of him, for whose sake neuer a-
ny asking in faith departed emptie,
none seeking comfort and found it
not, nor knocking for thy grace, and
entred not into the assured harbour
of thy defence.

I can not therefore rest doubtfull
of thy mercies, O Lord, and in Christ
Iesus name to obtaine pardon for my
sinnes, craving it in his name: and for
my worldly comfort & reliefe, though
I see no meanes in fleshly reason, to
ease me of the importable burthen of
an hard and miserable estate (which
yet is better than I deserue) I consi-

der (Oh Lozde) that infinite are the meanes which thou bleſt to relieue thoſe that in thy SONS name aſke it of thee, yea, beyond humane expectation thou workeſt for thy ſeruants. Thou increaſedſt the oyle and meale of Helias hoſteſſe moſt miraculoſly, thou feddeſt him paſt hope in the wildernes, thou broughteſt water out of the hard rocke for people to drinke, & rainedſt down Manna for them to eat, yea, thou feddeſt a huge companie of people with a ſmall outward ſhewe of bread. And ſhould I not aſſure my ſelfe deare Father, that although I haue deſerued to periſh in want, thou wilt relieue mee with ſufficiencie? though I deſerue pouertie, thou canſt ſend plentie. For thine is the whole world, & all that therein is, thou diſpoſeſt thy creatures to man as thou wilt, thy good and fatherly care of thy children is alwaies great, & thy power infinite. For thy ſons ſake good father, I craue not abundance, onely that I may be able to diſcharge & duty of my calling to thy glory, my ſouls health, & the benefit of thoſe that be of the houſhold of faith: giue me therefore neither pouertie nor riches: but a neceſſary and competent living, and

all wisdome to execute my calling in
all obedience vnto thy sacred will.

O Lord, I do most humbly depend
vppon thy prouidence in all things:
grant therfore that neither pouerty
noz riches, prosperitie oz aduersitie
remouue me from thee, either to pre-
sume oz to disuay, considering y^e thou
tenderest reliefe to euery living crea-
ture, and the most presumptuous doe
often want: The Lyons roare, and yet
want their food, and the most simple
are satisfied, seeking reliefe of thee:
Make me therfore humble, and in all
reuerence to seeke at thy hands what
of my selfe I can not obtaine.

Although in thy wisdome even of
mercie, thou sometime triest with ad-
uersitie and want (for patience sake)
even the most godly ones whom thou
dearely louest, yet so that thou leauest
them not destitute in their greatest
need: Such is thine vnsearchable
wisdome, that thou workest for the
best, when naturall reason accounteth
it the loost: let me therfore in all
things and at al times rest vpon thee
with an vndoubted hope of gracious
successe.

Deare Father, in a'l humility I re-
ferre me wholly to thy diuine care &

providence, beſeeching thee in the name of him thy ſonne Chriſt Jeſus, & for his ſake that it may pleaſe thee to be mindfull of me a pooze wretched creature, who rightly deſerues nothing but puniſhment for my manifold iniquities, yet in his name I humbly preſume to aſke thoſe things which thou knoweſt neceſſary and expedient for the reliefe and comfort of me pooze wretch, my wiſe, my children, and family: Thou deare Father, haſt thus promiſed, vouchſafe euen ſo to performe it, ſpeake the word and things ſhall be done as thou wilt, yet thy will is thy word, & what thou wilt cometh to paſſe, to the rich comfort of thine beyond that they aſke or looke for.

So that (O Lord) thou ſeeſt & beſt knoweſt in what eſtate I preſently ſtand, & that I am diuers waies endangered. Yet is it in thy power (good Lord) to prevent whatſoeuer euill imminent, & ſo to aide me, ſo to aſſiſt me, & to worke for me, & notwithstanding in worldeſly imaginatiſ I be like to fall into bitter miſlike & condemnation of this worlde, yea, into meer e miſery which my enemies greedily gape for, I may by thy moſt gracious mean be ſo deliuered, preſerued, & relieved, that
what

What I cannot in respect of my low estate now presently performe as I ought & would, & as is expected of man, I may in thy good time to the discharge of my duetic to thee & them, to my comfort bring to passe, without worldly compulsion nor we threatned. Bringing these things to passe deare Father according to thy good pleasure, & in the meane time vouchsafe to intergate the rigor of their teares that seeke violence against me. Make me patient oh Lord and vnsainedly thankfull: increase my faith, and fauour my case: consider my distresse, & giue me comfort, afford me thy wisdom to gouerne my deuises according to thy wil. And forasmuch as it hath pleased thee to lay the yoke of wedlocke vpon me, which naturally is accompanied with many cares, vouchsafe (oh Lord) to make it comfortable vnto me, and grant that my wife may shew her self a sweete and ioyfull companion vnto me. Furnish her (oh Lord) with perfect wisdom in thee, endue her with the knowledge of thy truth, vouchsafe her godly and decent qualities, giue her patience and thankfulness in all thinges, and giue vs a grace each to loue other, & to be in loue & charity with all men. And

grant vs a godly care of the vertuous
and godly education of our children &
familie, and indue them (good Lord)
with ſuch inward towardnes to fol-
low thy will, that they may grow by
daily, and increaſe continually into thy
faith, feare, and love, & the true know-
ledge of thy word, and will, & ablenes
to vs and them, to follow the truth
therof vnto the end.

O Lord increaſe our faith.

The third para.

For the eſtate of the whole Church.



O deare father, vouchſafe to
belle and preſerue all thoſe
ſay whom thou wouldeſt ſee
ſhould pray, namely our
Queene and Gouverneſſe, defend her
with thy hand from the bloodie de-
ſires of her and thine enemies, giue
her a ſtaid confidence in thy defence, &
ioyfull daies to raigne over vs, grante
vnto her zealous care of the furthe-
rance of thy word in true Diſci-
pline.

Endue her counſaile (O Lord)
with thy grace, direct them in their
deuiſes, by thy holy ſpirit, that as thy
word

woꝛd pꝛescribeth, they may maintain
by godly pollicie, the safetie of her our
Soueraigne thy seruant Elizabeth,
that they may truely seeke the pꝛeser-
uation of true Religion, the aduance-
ment of thy gloꝛie, the quiet of the
church & cōmonweale of Israel. From
their hearts (O Lord) to execute iu-
stice without respect of persons, to
giue to euery mā by the woꝛd of their
authoritie that which is truly due,
giue them will & ableness to find out
& cut off the secret and open enemies
of the Church & Christian religion.

O Lord rise vp in the behalfe of
thy seruants, that are any where af-
flicted or endangered for the testimo-
nie of their truly afflicted consciences.
Defend them, O mercifull God from
the hands of the wicked men aduer-
saries to the crosse of Christ, confound
those that seeke to supplant the free
vse of thy Gospell, let none pꝛeuaile
against this land, throw them down,
and let them rise vp no more. So shal
thy name onely be glozified.

Instruct all those that haue the
charge of thy sheepe, aide them with
thy grace, and giue them both kno-
ledge and will, and boldnesse to teach
the truth by woꝛd, exhortation, and

doctrine, as also in life, conuersation,
and all eternall godly behauiours.

Blesse and keepe all thy childzen (O
Lord) whersoeuer they remaine, & of
what estate, condition, calling, or mi-
nistry soeuer they be of, & graunt a-
mongst thy childzen such a mutuall
consent in true religion that in these
hard and dangerous daies, one may
shew himselfe helpfull to another, as
thou hast commanded: graunt refoz-
mation to sinners. Be patient (Oh
Lord) and pleased with vs in Christ
thy sonne, and lay not the punishment
& plagues vpon this land, which for
the iniquities therof it hath deserued:
But call vs home vnto thee in hearty
repentance, as thou diddest those of
Ninieue and make vs all partakers
of the blessings, which are tending to
godlines of life, and banish from our
harts the vn godly cares of this world
that when thy son Christ Iesus shall
come againe, we may with ioy meete
him in the clouds, & from thenceforth
accompany him in his heauenly king-
dome in ioy for euermore, Amen.

O Lord increase our faith.

Oh our Father which art in heauen,
Hallowed be thy name. Thy kingdom
come. Thy wil be done in earth as it is

in

in heauen. Giue vs this day our dailie bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And lead vs not into temptation, but deliuer vs frō euill, Amen.

Oh Lord let thy mightie and mercifull hand bee still our defence & comfort, thy mercies and thy louing kindness in the merits of thy sonne Christ Iesus be our saluation, thy sacred worde our direction and guide for euer: Thy grace and holy spirit our continuall consolation, and thy louing promises in Christ thy sonne our comfort heere in this world, and in the end his merits our reward in heauen. Bee it euen so good Lord, Amen.

Turne not thy face oh Lord from vs in the miserable time, but rather giue care vnto our praiers, and answer vs when we call vpon thee.

○ Lord increase our faith, and continue it euermore feruent in vs towards thee.

The Prayer.

Oh Lord heare my prayers, and let my cry come vnto thee, Oh Lord forsake me not in the time of my need. In my tribulation, haue regard vnto me a wretched creature, & woome and

no man, an outcaſt of the people, a captiue, and ſuch a one, as hath none other refuge, no other aide, no other helpe, no other ſhilde to defende my dangerous eſtate but thou my God, in the merits of thy Chriſt my Jeſus and Sauour, for whole ſake (O deare Father) looke in fauour vpon mee: for in his name I come to thee, and rely onely vpon thy mere mercy in him to be comforted. For thou (O God) art moſt mightie, and therefore able to do all things, thou art mercifull, and therfore moſt mindfull of the afflicted, thou art neere at hand, and therfore alwaies readie to helpe the poore, to defend the diſtreſſed, to ſtrengthen the weake, to liſt them vp that fall, and to ſuccour thoſe that are at the point to periſh. Liſten therefore deare father, liſten vnto mee, and heere me, and reſuſe not my humble complaint, although I bee a ſinner, and haue deſerued no fauour at thy handes, haue mercy vpon me, O God, haue mercy vpon me. And although trouble and daunger appeare on all ſides, although there bee no helpe likeliſe to come vnto mee to reſcu mee, yet bee pleaſed deare father, to ſhewe thy louing countenance.

nance towards mee, for it is it that
maketh glad the sorrowfull heart,
that reioyceth the afflicted soule,
and that relieueth with inward com-
fort, the mindes of those that are
outwardlie laden with great and ma-
nifold miseries. Oh deare God,
heare my request, consider my cause
which before I speake thou knowest,
before I aske thou considerest, and
seest the perils wherein I stand, be-
fore I cry, and the meanes whereby
I may be deliuered, thou knowest. Oh
Lord, extend thy aide, and make me
free: heare my voyce with which I
crie vnto thee: Haue mercy vpon me,
and comfort me a poore wretch, a dis-
tressed and wofull soule, vnto thee
Oh Lord, vnto thee I make my mone,
to thee, to thee I referre my cause, yea
in the name of him, in whose name
thou hast promised to heare when we
call, to grant when wee aske, and to
send comfort when wee seeke it of thee.
But alas I am weake and feeble, I
am wicked, & my dulnes will not suf-
fer me with constancie to perseuere in
such ardent zeale of the heart, as thy
word prescribeth, and thy goodnesse
requireth: Such and so many are the
frailties of my nature, that many fan-
tales

tales and wicked imaginations poſſeſſe my better part, when both tongue, heart, and ſoule ſhould bend all their powers to the ſeruing of thee onely. I earneſtly endeouour to perfeuer in the true & obedient affection which thou requireſt and whereunto my duetie bindeth mee. But alas I cannot continue, I fall many times when I thinke to ſtand faſt, and I faint in my greateſt deuotion, I doe that I ſhould not doe, & do not what I ought and would doe, ſuch is the weakeneſſe that is in me.

Oh Lord ſtrengthen me, who humbly appeale vnto thy mercy, that ſeeſt my frailtie, and my proneneſſe to idle imaginations euen in the time of prayers, when my minde ſhould be onely fixed on thee: yet accept my willingneſſe (good father) and call to mind the loue thou beareſt to Chriſt thy ſonne, for whoſe deſerts thou haſt promiſed to account euen our imperfections perfect: and our prayers (though accompanied with manifeſt weakneſſe) ſo ſweete through his mediation, that thou wilt ſend vs thy mercies to comfort vs. Let it therefore pleaſe thee, (good Lord) in him to heare mee, and according to the multitude of thy mercies

cies in him to looke vpon me, to heare me, and to relieue me, & to bring my soule out of distresse.

So not I beseech thee far from me, for I am poore and helpless, leaue me not destitute of thy help, though I be weak and slow to come vnto thee. Oh deare father, I cry often vnto thee, & yet thou seemest to cast thy face from me, leauing me (as it were) vnto my selfe. But I pray thee come vnto me, come vnto me, and let thine holy spirit make his abode within the chamber of my hart: let the very bowels thereof triumph & reioyce in thee: so shall the corruption of my nature be more and more subdued, & my idle & vntamed affections be banished from my heart: and I shall then more duely serue thee, and thou shalt at all times hereafter, as thou hast heretofore in my greatest troubles comfort me, and in my heauiest temptations ease me, and worke my deliuerance out of all afflictions.

Oh that my words might be pleasant in thine eares (deare father) Oh that thy loue might renew it selfe againe towards me. Oh deare father, that it might please thee to cause the thoughts of my heart, and the continuall

nua'l meditations thereof, to be truly settled in zeale of thee, and that all that I ſpeake, thinke, or doe, might be ſuch as thou alloweſt: So ſhould my heart onely ſeeke thee which now deſireth vaine things: my ſoule ſhould cleaue vnto thee, which now moſt vnconſtantly wauereth and gaddeth from thee. Oh deare God, and louing Father, great is thy mercie: turne therfore thy louing countenance to a wretch that thou haſt made, and caſt me not off in diſpleaſure. Thou haſt heretofore ho'pen thoſe that haue come vnto thee, thou haſt relieved them, thou haſt moſt graciously deliuered them from many troubles: yea thou haſt heretofore bene moſt helpfull vnto me, thou haſt not ſcene mee for euer want thy aide, but haſt reached forth vnto me the things which in wiſdome thou ſaweſt needfull for me, and that deare Father) though I did not at any time, neither can I for euer deſerue the leaſt of thy bleſſings, but onely I humbly pray vnto thee, I craue thee to helpe me in thy good time, elſe ſhall I periſh. For man often promiſeth, and can not perſorme; but thou promiſeſt and ſheweſt thy ſelfe both able and ready to perſorme
the

the things which are most to our comfort. Hope, helpe, therefore good Lord, for haire is the helpe of man.

O Lord God of hosts, if thou wilt thou canst help mee, if thou wilt thou canst relieue mee, if thou wilt thou canst turne all things for mee to the best, though I haue deserued the worst: if thou wilt thou maist worke mee comfortable passage throughout this vale of miserie, though not to the outward comfort of flesh and bloode, yet to the inward ioy of the heart and soule: thou canst in greatest affliction shew fauour, and in greatest temptations giue vs a way to wade through, without offending thee, and to turne all to the increase of true faith, and perfect patience.

We therfore contented and pleased (O Lord) to do for me what thou seest most meet and expedient: for Lord my wisdom is foolishnes, mine owne denials are merely against my selfe, but what thou workest shall come to godly and comfortable issue and effect.

Arise by therfore (deare father) arise by in time, and shew thy selfe a defence and helpe of mee thy pooze servant, that mine enemies and such as haue not thee before their eyes may
not

not preuaile against mee, but either be conuerted or confounded: & that such as haue iust cause to trouble mee, bee not rigorous towards mee but may haue patience with me.

Let saluation and health come vnto mee from thee: let mercy, peace, and tructh be alwaies knit together in mee, and let the loue of thee banish all other loue which is not of thee.

So shall my doings please thee, and thy graces comfort me: my prayers ascend vnto thee, and thy blessings flow downe plentifully vpon me.

O Lord euen the very roote of my heart reioyceth to thinke of thy louing kindnes: my soule danceth within me to thinke that it hath found so comfortable a way to the fountaine of her saving health: yea, all the members of my bodie are glad at the consideration of the benefit of thine assured fauour in Christ thy Sonne towards me. In whole name I cast the whole burthen of my troubles, both outwardlie of my worldlie estate, and inwardlie of my poore soule vpon thee, beseeching thee to assist me, and to ease me, to hold me vp, and to send me such comfort of my estate be it high or low, as may best please thee, whether it be
(good

(good father) to lay it moze and moze heauy in respect of the outward crosse, or to make it moze light and tollerable to my weak flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy fauour in all things, in weale & woe, humbly beseeching thee to consider my estate, best knowne vnto thy selfe. What I am thou knowest, how & in what case I stand thou considerest. Deale therefore in mercie wth me in all things according to the promises in Christ Iesus thy son, in whom thou saiest thou art well pleased.

We pacified with all thy seruants (O Lord) and looke fauourably vpon vs, & as thou art full of goodnes, yea, as thou art all goodnes it selfe, let vs not gloze in any thing, but onely in this, that we know thee, & that thou of thy goodnes regardedst vs. And giue vs grace (O Lord) with vnfained lips to sing forth thy praise, and that our heartes may continually study thy righteousnesse, and in the truth of thy word to exercise our selues day and night, for euer and euer, Amen.

Let thy mercie and louing affection,
(deare Father) be our continuall comfort.

fort. Let thy holy hand be our aid, and thy grace our protection : thy holy word our direction, and thy blessings spirituall and worldly, our reliefe and safetie for euermore in thy truth, Amen.

O Lord increase our faith.

¶ A confession of finnes.

*Confesse thy finnes to God on hie,
Who pardons sinners when they crie :
Be vray thy faults to him in time,
Who shall in Christ forgine thy crime.*



Orasmuch as all men by nature are sinners, and none (Christ excepted) euer liued without manifold offences : Let vs with Dauid confesse that wee haue sinned, that wee haue dealt wickedly in transgressing the law of the Lorde. For who so hideth his finnes shall not prosper, but he that confesseth them, and forsaketh them, shall finde mercie : As for example, When Adam had broken the commaundement of the Lorde, hee excused his fault, and was cursed : but Dauid confessing his wickednesse found fauour.

The

The lost sonne after long going astray, at last returned confessing his fault, and obtained pardon.

John Baptist when he first preached the go-pell, baptized none but such as confessed their sinnes: wherefore let vs faithfully & continually vpon our knees acknowledge our sins, and prepare our selues to vnfeined repentance, and vndoubtedly wee shall obtaine mercie at the hands of the Lord, who (if we acknowledge our sinnes) is faithfull to forgiue them, according to his promise. Wherefore let vs acknowledge our sinnes vnto the Lorde, and not hide our iniquities from him. Let vs confesse against our selues, and he will forgiue all our sinnes. For who so saith he is not a sinuer, he is a liar, & there is no truth in him.

The Praier.

O Omnipotent father and everlasting God, from whose wisdom and knowledge no secrets are, or may be hidden, but doest consider and plainly behold the workes, the wordes, and thoughts of all creatures, I a most wretched sinner humbly beseech thee of thy infinite mercie to haue compassion vpon my sins, which are so great and grieuous, so
many

many, and they ſo vile and loathſome
to thine heauenly eyes, that thou canſt
not abide to turne thy pure eyes or lo-
uing countenance towardes me. **O**
Lord I doe confeſſe, that my concep-
tion, my birth, yea, & all my life hath
beene in ſinne, our fathers & mothers
were ſinnefull euen from the ſtocke of
our great grandfather Adam, whoſe
blindnes ſhould haue beene our light,
and whoſe ſight was turned to our
blindnes and darkneſſe, by the deceit-
full and moſt vile allurings of that e-
nemie of ours, the wily & moſt ſubtil
ſerpent ſathan, by whoſe enticements
our ſoꝛefather (being cloathed with
innocency and ſimplicity in moſt pure
and vnſpeakable happines) was mo-
ued to the deſire of the knowledge of
that, that thou wouldeſt hee ſhould
haue beene ignozant of, & which thou
haſt vtterly foꝛbidden him. By bꝛea-
king of which thy commandement,
hee, with Eue (whome thou haſt or-
dained of his owne fleſh to be his com-
panion and comfort) were with thine
Angell (according to thy determinate
will) dꝛiuen out of Paradife, a place
of ioy, to a pitte of ſoꝛow, from
good to euill, from eaſe to labour and
trauaile, from quietneſſe to trouble,
from

from wealth to want, from light to darknesse, from mirth to mourning, from succour to be succourlesse. Inso-
much (oh Lord) as hee our father
purchased for vs his children, none o-
ther possession or inheritance but the
vnhappie entrance into sinne and cor-
ruption. And we his children, beeing
by succession ingrafted in this detes-
table stocke of sinne, haue hitherunto
(notwithstanding thy most louing,
and by so sundry meanes calling vs
by thy holy Gospell of comfort) con-
tinne therein, to our bitter perdition,
deserued death & destruction: I con-
fesse and acknowledge my selfe a run-
nagate, outcast, and trewant, and of
my selfe altogether vnable to cast a-
way & lay aside these woorks of darke-
nes, and obtaine againe thy lanterne
of light. And I am sorry (oh Lord)
from the very bottom of my heart, that
I haue offended thee so willingly, and
disobediently strayed from the wates
of thy lawes. Yea, Lord, I doe vnfa-
nedly condemne all my former life to
be most vile, determining in heart, by
thy grace to forsake sin, & cleaue vnto
godlinesse and purenesse of liuing. to
decline from euill, and to do good. And
therfore most humbly (euen vpon the
knees

knees of mine heart) I beseech thine
almightie maiestie, to listen with most
willing and attentue eare vnto my
groanings, secret sighes, and vnfained
repentance, and with the eyes of thy
mercy, to behold my lamenting spirit,
& that thou wilt vouchsafe to accept
the same, as it may be vnto thee an ac-
ceptable sacrifice for all my former e-
uils, that I being free from sin, not by
any desert or merit of mine owne, but
onely by the death and passion of thy
sonne Iesus Christ, may take perfect
hold of the remission therof, and ful-
lie perswade my selfe, that through the
death of him thy son, I am againe re-
stored to the former happines and blef-
sed estate which Adā that first parent
of ours, was in the beginning in. And
that the head of that subtil Serpent
sathan (who so wilfully deceiued him)
by the seed of the woman is altoge-
ther brused, trodden down, & vanquish-
ed, and his power quite taken from
him, so that he is not able any moze to
lift himselfe vp against the chldzen of
faith, as he seeketh and desireth, yea &
often pzeualleth against the weake &
feeble ones. Vouchsafe, vouchsafe
(sweet Lord and most louing Iesus)
to consider our weaknes and frailtie,
and

and mortifie in vs all delights of this miserable world and the corrupt flesh: and stand betweene vs & sathan. So we shall be able to resist. For wee cannot stand, but doe continually preide vnto the deceivable shewes of this world the false motions of the flesh, and tentations of Sathan, without thy continuall ayde and assistance. Wherewith I beseech thee, both at this time and euer arme vs, wash vs with thy blood, and purge vs with thy grace, that we may now begin and for euer continue, in liuing according to thine holy and heavenly commandementes, to the praise of thy name, and our eternall saluation, sweete God, Amen.

O Lord increase our faith.

A short prayer for forgiuenes
of sinnes.



O father of mercy, and God of all goodnes, I confesse vnto thee, the corruption which from Adā to vs, remaineth in our flesh, wherby we daily rebell against thy diuine maiestie. Touch I pray thee I humbly beseech thee for Iesus Christ sake to forgive my sinnes, & to pardon mine iniquities, and instill into my heart

heart vnſained repentance, that the death of him thy ſon, may take away the heavy burden, which the fall of our firſt parents laid vpon vs, Amen.

O Lord increaſe our faith,

A prayer for the increaſe of faith.

*If thou wilt haue, what thou doeſt craue,
Pray thou in faith the Goſpell ſaith:
Elſe what thou ſayeſt is all in vaine,
Thy prayers turne to ſinne againe.*

Heb. 11
Faith,
what it
is.

1. Pet. 2
Heb. 11
Gal. 3.
1. Pet. 1
Ephe. 6

3. King.
26.

FAith (as faith Saint Paule) is a ſure foundation of things hoped for, and an euident feeling of the manifold promiſes which God the father hath made vnto vs, touching our ſaluation in his ſon Chriſt our ſauour, & wherby alſo we already inwardly taſt of the vnſpeakable ioies, wherof we ſhal be hereafter made full partakers in heaue: without it we can do nothing, but by it we are bleſſed of him, & by it we are ſaued: by it are all the fiery darts of hel and Sathan quenched. The iuſt man ſhal liue by faith. The daughter of the woman of Canaan was healed by the faith of her mother. Elias the Thifbite, through faith was fed with Rauens in his diſtreſſe and hunger, who in faith praied

praised for raine & obtained it: by faith was the oyle of the widow of Zarephta increased, and her child raised from death to life.

The three children were deliuered, from the furnace by faith, and Daniell out of the Lions den. By faith the sinfull woman obtained pardon. The Apostles by faith healed sundrie diseases. What greater iewell then can there be had at the hands of God than faith? For haue faith, and all things, food sent from heauen, defence from Lions, safetie from fire in the hot ouen, forgiuenes of sins, releefe in necessitie, & whatsoeuer else concerneth either body or soule. And therefore let it be a principall request vnto his Maiestie, that hee will vouchsafe that gift. Without wauering aske it and God will giue it thee abundantly: pray I say, pray for it.

Dan. 4.

Luk. 7.

Acts. 3.

Without faith it is impossible to please God, neither can we haue accesse to Christ without it, who is the mediator betweene God the father and vs: Pray instantly, and thou shalt obtaine abundantly.

Heb. 11.

The Praier.

O Almighty God, and Father of our Lord Iesus Christ, by whose
 E 2 word

word we are taught, that to loue thee,
 feare thee & ſerue thee in truth, godli-
 nes and ſinceritie of life, is the onely
 way and meane to continue thy loue
 and fauour towards vs, without the
 which we can not but periſh: and be-
 liefe and confidence in thy Sonne Je-
 ſus Chriſt is the onely meane of our
 redemption and attonement with
 thee, the onely hold of our ſaluation,
 whereof we can not be ſufficiently af-
 ſured, without thine eſpectall gift of
 faith, which is the anchoꝛ, whereto
 the cable of our ſaluation is faſte-
 ned, which being broken, the hope alſo
 of our ſaluation can not but decay, and
 waxe of none effect: vouchſafe there-
 fore (moſt mercifull God) to p'ant one
 ſparke of true faith in my hart, that it
 may growe to ſuch perfection, that I
 may certainly know thee, perfectly
 loue thee, duely feare thee, and vn-
 feinedly acknowledge Jeſus Chriſt
 to be ſent into this wretched world, to
 ſaue vs miſerable ſinners, and for vs
 by his bitter death, to purchaſe thy
 fauor and loue againe, which we had
 loſt by the fall of our father Adam.
 Oh Lord grant me to take ſuch hold
 of his death and paſſion, reſurrection
 & aſcention, that by his death I may
 haue

haue pardon, by his resurrection, rise to righteousnes, and by his ascention ascend with him to the celestiall glory, and finally attribute the cause and meane of my saluation to proceed only of his passion. Increase his faith in me (good Lord) daily more and more, that it may growe (by the working of thy holy spirite) to full perfection, accompanied with good woꝝkes and godly behauiour, without the which (I confesse) faith can not be, that I may both in this life and conuersation, fulfil thy diuine will in all things: withholde not from me (good Lord) that singular gift of thine, which is the staye of my happinesse, and the want thereof, a most certaine token of my perdition. It is the strength of the weake and feeble ones, the staffe and stay that guides the blinde, the onely way that leads vnto the unspeakable ioy of eternall blisse: the meane to obtaine, possesse, and enioy the onely good, which is the kn. wledge of thy will, the band of naturall peace, the fort, the castle, and comfort of a distressed mind, and the onely harbour of a sorrowfull soule: no good thing waiteth to him on whom thou touchest to bestow this gifte, to him all

things are light, in whome remaineth no darkeneſſe at all.

Baniſh therefore (ſweet Lord) all miſbeliefe, all wauering and doubting out of my heart, & plant in ſtead thereof vnfained faith, that applying the ſame to euery affliction both of body and mind, I may vanquiſh and overcome Satan, withſtand the delights of the world, and ſuppreſſe the corruptible motions of the fleſh, overcome my bodily enemies, and enjoy at thy good pleaſure health of bodie, ſoundneſſe of minde, perfection of limmes, and all things elſe requiſite for me. A moſt precious tewell, an vnſpeakable good thing is faith: for thou ſaiest, Who ſo heareth thy word, and belecueth in Ieſus Chriſt whome thou haſt ſent, ſhall haue euerlaſting life. Then Lord on the contrary, hee that belecueth not is in daunger of euerlaſting death. Oh Worde increaſe my faith, whereby I may beleue in that thy ſonne, and take hold of all his promiſes, who ſaid: That who ſo belecueth in him, ſhall want no maner of thing that is good. (Lord I beleue helpe mine vnbeliefe.) Giue me faith but as the graine of a muſtard ſeede, and I ſhall be able to do great things,

• yea

yea, I shall be able to remove Satan out of his desired habitation, yea to expell him & his ministers out of my mind, and walke no longer according to the will of the flesh, but casting away the workers of darknesse, into the pure light of the Gospel, and perseuer and abide therein, intoying thy fauour and loue vnto the end, without fainting in any tribulation or vexation of spirit, going forward in hope, in feare, in loue, and vnfaigned zeale towards thee. And obtaine at thy mercifull hands whatsoever is necessarie in this life, and after this life ended, intoy thy celestiall purchased inheritance, which graunt me for thy sonne Iesus Christes sake, And.

O Lord increase our faith.

Another short praier for faith.

I Humbly beseech thee, oh mercifull God, for thy sonne Iesus Christes sake, to powre into mine heart, by the operation of thine holy spirite one sparke of true faith, whereby I may truely beleue in thy Sonne Iesus Christ, as our onely Mediator and advocate, through whose death and passion we are restored to the happi-

nes, wherin we were in the beginning placed, which none can vnderstand or perfectly belceue, but through the holy Ghost. Encrease therfore our faith, that worketh by loue, that we may do that which may be acceptable to thee all the daies of our lines, and inioy at thy mercifull handes whatſoever thou ſeeſt neceſſarie both for our ſoules and bodies, through Jeſus Chriſt our onely ſauour and redeemer, Amen.

O Lord increaſe our faith.

A Prayer againſt the Diuell, the world and the fleſh, very neceſſary to be often ſaid.

*If thou theſe furious foes wilt fly,
Thou muſt craue aide of God on hie;
Who by his ſonne hath put to flight,
The deeds of ſinne to purchaſe light.*

THe Diuell, who is prince of darknes ruling in the worlde, goeth about ſeeking whom hee may lead headlong into deſtruction; by putting before our eies the vaile of the vanities of this world, that we ſhould not ſee the light of the trueth, but cōtinue, in darknes, in haughtines, & pride, as bondſlaues & captiues


captiues to him, whose children they are that continue in voluntary blindness, whose end shall be the fire euerlasting prepared for him and his Angels.

Wherefore let vs pray, that hee preuaile not against vs, and that the world ouercome vs not, wherein resteth nothing but weakenesse and sinne. The whole world is full of vnihteousnes and wickednes, which who so loueth, is an enemie to God. Let vs therefore liue vnto God & not addict our minds too much vnto worldly things: for the world misisteth nothing but what is ermitic vnto our selues.

Furthermore, we must beware that we yeeld not vnto the euill desires of the flesh, nor fulfil the lusts thereof, for they that are in the flesh can not please God but shall die: that is, such as yeeld them selues to follow the lusts thereof, shall haue the reward of the wicked in eternall perdition. Pray therefore that ye enter not into temptation, but that ye may walke godly as the seruants of Christ, & not as the seruants of sinne. And forasmuch as the deuill, the world, and the flesh, are the mightie enemies of our saluation, let vs watch diligently that we yeeld not vnto their temptati-

ous, let vs pray that God will streng-
then vs for euermore.

The Prayer.

 Christ the sonne of the li-
uing God, who in the time
of thy humilitie, when thou
walkedst here in the vale of
this miserable world. in the forme of
a seruant, in the substance of mākind,
haddest proofof the sundry grievous
assaults and temptations, wherewith
Sathan that most rous enemy to man-
kind tried thee, thou being altogether
cleane & cleare from all corruption,
yea without all desire of sin, yet hardly
assaulted by sundry means to procure
thee to yeeld to his allurings, wherby
(sweete Iesus) thou hadst sufficient
triall & experience of his like assaults
vnto our corruptible and weake flesh,
who are by reason of the fall & willfull
transgression of Adam most easie to
be overcome, who in all assaults haue
none other refuge oz defence, but only
to flie vnto thee, and to rest vnder the
shaddowe of thy wings, which is so
sure a harbor, and so strong a defence,
as who so faithfully betaketh him vn-
to the same, is safe from all the rage-
ing stormes of Sathan, the deceits of
the

the world, and motions of the vnbrideled flesh, all which are vnto our soules most monstrous, mortall, and most cruell enemies.

Oh Lord, let thine holy spirit dwell in mee, let it neuer depart from the inner part of my heart, but decking the house of my soule, with the flowers of loue, faith, and vnfained zeale, it may please thy diuine Maiestie to settle thee, and frame thy selfe therein to abide, that thy presence may bee so terrible vnto him, as hee (approaching neere vnto mee) perceiuing thine holy spirit to haue the possession thereof, and hearing thy name (Oh Iesus) he may flye away from mee as he did from thee on the pinnacle, and in all his temptations. Oh Sweete Iesus thou wert pure at that time without spot of sin: I am sinfull and full of corruption. He could not ouercome or preuaile against thy sanctitie, but I full of impietie am prone to fall, and therfore easely to be ouercome: Strengthen me therfore, oh good father stand with me and fight for me, that he take mee not captiue and make me bondslave to sinne, keepe mee out of his clutches, (Sweete Iesus) let the
bright

brightnes of thy grace to ſhine about
 me that his darknes con e not neere
 mee, to ouerſhadow me: let thy fauour
 in Chriſt bee a wall, a bulwarke and
 ſtrong buckler for my defence, for Lord
 thou knoweſt that his force is ſo
 great, his will ſo readie, and his do-
 ings ſo wily, as if thou do but plucke
 backe thine hand, he ſtriketh and buſ-
 feteth mee, if thou turne thy face he
 winneth me to his will, & if thou de-
 part bitterly from me he draweth mee
 headlong to moſt horrible deſtruction.
 Therefore (oh good Father) ſaue
 me, embrace me, & hold thy holy hand
 ouer me, conduct me, & lead me in the
 middeſt of the path of truth, to celeſti-
 all happineſſe, & let me not be drawne
 away to the left hand or to the right,
 but keepe a middle and direct courſe
 untill I come to the place of celeſti-
 all bliſſe, where neither Sathan ſhall o-
 uercome me, the world deceive me nor
 the fleſh procure me to ſinne, but be in
 the light of thy moſt glorious pre-
 ſence with the reſidue of the Saintes
 ſinging eternal praifes vnto thee. But
 my time is not yet come: my iourney
 is not yet at an end, my daies though
 they be but a ſpan long, are not yet fi-
 niſhed: and vntill, this body of mine
 ſhall

shall passe to the graue, my pooze soule must haue and ab. de continually conflicts with the Diuell, the King and Emperour of this world, and with as many his ministers as my tongue can not number, and especially with the world, who setteth befoze me in stead of diuine and heauenly contemplations, worldly vanities: in stead of celestiall and true comfort, worldlie delightes: in stead of heauenlie hope, worldly & vnaua. lable promises, to bring as much as in it lieth, my godly enterprises to a wicked end yea Lord he laboures by all meanes to drawe me into despaire, by loading my mind with too much doubt of the performance of thy most comfortable promises. But most leuing Lord. God, though his power be in the world great, thine is greater, though hee bee strong, thou art stronger, though his instigations and prickings for ward to wickednes be many, thy louing and fatherly callings to grace are more.

O Good Father, thou hast promised thy helpe, & the most maruellous to our eies, for thou hast said, thou wilt giue vs power to do, not only as thou didst, but more & greater, which is maruellous to the dulnesse of our
vnder-

vnderſtanding, that we who are no-
 thing but an heape of ſinne, ſhould do
 greater things than thy ſelfe. Oh im-
 maculate lambe, who art onely good,
 onely pure, onely holinneſſe, and onely
 grace and power it ſelfe, make this per-
 ſectly known vnto me, make me faith-
 full, and when I knowe I ſhall rightly
 vnderſtand it. Lord, is it not that, if
 we that are ſinfull and full of frailtie,
 giue Sathan the repulſe, deſpiſe the
 world, and withſtand the euill mo-
 tions of the fleſh? Doe wee not that
 which thou didſt not? in reſpect that
 thou beeing pure without ſinne or
 will to ſinne, wert not overcome,
 and wee whoſe ſtrength is weakneſſe,
 whoſe holinneſſe is meeke corruption,
 prone to yeeld; if we reſiſt him, is not
 our victorie greater then thine? Oh
 good father giue vs thy ſtrength, thine
 helpe, and the light of thy grace, to ob-
 taine the victorie, and to ſweyde his
 tyrannie. Saue vs from the detesta-
 ble cruelty of his miniſters, for great
 are the conflictcs, which daily riſe in
 our conſciences, betweene thy grace &
 Sathan, betweene thy ſpirit and our
 fleſh, betweene thy diuine will and the
 wicked world. O what a heauie bur-
 then is it, to beare the innumerable
 temp=

temptations, which the Deuill, the world, and the flesh doe offer? And especially to those that take not holde by the anchor of patience, & who settle not themselves within the harbor of thy feare, but giue the raines of their vngodly desires scope to run, whither the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt flesh shall mooue to driue them.

O most wise God, guide the raines and the bridle of my desire, that I runne not headlong into any vngodly action, but being led by the hand of faith, vnder the conduct of patience, may ouercome this capitall and arch-enemie of mine, that he beeing once vanquished, his ministers may quail and be discomfited, their craftie wylinesse waxe of none effect, and mine hope in thee, my loue towards thee, and my feare of thee, daily increase: That the worlde with the desires thereof may die in me, and I in them, that the vaine dissembling shewes thereof draw me not out of the way of truth. Strengthen me in my conflicts, and temper them so with patience, & they may rather be medicines than maladies to my pooze soule: that
being

beeing exerciſed therewith, I neuer
thinke my ſelfe ſecure, but alwaies
ſubiect to triall, conſidering that with-
out exerciſe we remaine vnſkilfull and
without an enemy wee prepare not
weapon, neither is victorie gotten with-
out battaile, nor reward without vi-
ctorie. But though we overcome, the
victory is not ours, but thine, who
fighteſt & overcomeſt for vs, and per-
ſuch is thy loue, that thou giueſt vs
the rewarde and crowne of victory.
Make me ſtrong, good Father fortifie
the caſtle of my ſoule with ſpirituall
weapons, as with faith, loue, hope,
peace, long ſuffering, gentlenes, hu-
militie, meekeneſſe, ſtrength, patience, &
ſuch like, that I may continually
withſtand the proud attempts of theſe
my ghoſtly enemies through thee, and
by thee ſweete Ieſus, mine onely ſa-
uour and redeemer being of my ſelfe
wicked, ſinners, and weak, and al-
waies prone to that which is contra-
rie to thy will. Strengthen me, O
Lord, and leaue me not in darkeneſſe,
but ſend me light from thy throne of
grace in the name of thy ſonne our
onely Sauour and Redeemer Ieſus
Chriſt, Amen.

O Lorde confirme my faith, ſtreng-
then

then my weakenes, and wash me from
my sinne, Amen.

A short praier against the Diuell, the
world, and the flesh.

I Pooze wretched sinner (oh
mercfull Father) humble
beseech thee to send me from
thine holy heauens strength to with-
stand the assaultes of the wicked
fiende sathan, who goeth about like a
rozing lyon seeking by any meanes to
deuoure mee. Lord giue me likewise
grace to resist the raging & insatiable
lustes & desires of the corrupt flesh, and
vanities of the world. That being
through thine helpe acquitted from the
forte of those my mortall enemies, I
may serue thee in holines & righteous-
nes all the daies of my life, with an
earnest and true zeale. Amen.

A praier for the helpe and assistance of
God in all our doings, and that
we do nothing but in his feare
and due obedience.

*Doe nothing, but see first thou craue,
Aide from the Lord, good end to haue:
So shalt thou haue successe alwaies
As thou wilt wish and happie daies.*

Dauid

P ſal. 37



Auid conſidering the frailtie of mans nature, and his inſufficiencie of himſelfe to doe anie thing aright, willeth vs to commit our waies vn-

Eccl. 2:

Luke. 2

ſt. 10.

cut. 5.

to the Lord, & to put our truſt in him, aſſuring vs that in ſo doing, God will bring our matters to good effect, and bleſſe all our godly endeouors with good iſſue. Our forefathers truſted in God, & were not cōfounded, they continued in his feare, & were not forſaken, they called vpon him, & were not deſpiſed. Simeō feared the Lord in al his doings & the holy Ghost came vpon him, and reuealed vnto him, that he ſhould not die before he had ſcene the Meſſias, euen Chriſt our ſauour. Cornelius with his whole houſhold feared the Lord, & an angel came to him to tel him, that his praier & almes were come before the Lord: Yea, the mercie of the Lord is ſiō generation to generation, vpon them that feare him and walke in his waies, he taketh great delight in the people that ſtand in awe of him. Iudith feared the Lord, and none had the power ſo much as to raiſe vp an euil report of hir; all thing ſgo well with them that feare the Lord, & who ſo craueth faithfully the

the assistance of the Lord, shal (doubt-
lesse) neuer do amisse: for he reuealeth
his secrets vnto thē which feare him,
& maketh thē so vnderstand his coue-
nant. Wherefore trusting neither our
own wisdom, our own wealth, nor help
of mā, let vs seeke the assistance of the
Lord, & that faithfully, & he wil right-
ly direct vs: his eye is alwaies vpon him
that feareth him & trusteth in his help.
wherefore let vs alwaies measure our do-
ings by the rule of his word, & before
we enter into any actiō, let vs examin
whether the word of God allow it: if
so, in all obedience let vs proceed ther-
in: but if we haue no warrant frō Gods
word for the same, let vs auoid it, yea,
although it beare neuer so great thew
of being good in our own eyes. And be-
cause naturall reason often deceiueth,
and the holy ghost directeth aright, let
vs pray vnto God that we may doe all
things in his feare and obedience, and
lay away all pollicies that are not al-
lowed vs by the word.

The Prayer.

O God of most excellent wisdom,
unspeakeable mercy, tender loue
towards vs, & maruailous for know-
ledge of all things, who hast commā-
ded vs at all times to direct our doe-
ings

things by the rule of thy lawes. For as-
much as of mine owne proper reason
& knowledge I can do nothing aright
but that mine owne wiſdome often
deceiueth me, I humbly beſeech thee
to direct all my counſailes, ſtudies, la-
boꝝ, deuifes, & determinations, ſo as
they may be alwaies meaſured & gui-
ded by thine almightie wiſdome, that
I take nothing in hand diſagreeable
to thy will, but may alwaies faithfu-
ly craue and fauourably obtaine thine
aſſiſtance, help, & furtherance in all my
indeanours. That whatſoever I doe,
it may be to the glory of thy name, to
the health and benefite of my ſoule, &
profit of my neighbours. Grant I be-
ſeech thee, that I may alwaies be gui-
ded by thy holy Spirit, that I at no
time raſhly or vnaduiſedly, lewdly or
loofely attempt or determine any
thing but in thine eſpeciall feare, du-
ly conſidering that thou art the au-
thor of all good things, & bringeſt proſ-
perouſly to paſſe all good actions, at-
tempts, and purpoſes: conſidering that
whatſoever is done in ſecret, or in in-
tent to hide it from thy knowledge,
although for a time it haue ſome
ſweete taſte, namely delightſome ſa-
uours, or likelihood of happy ſucceſſe:

yet:

yet is the end thereof bitter and most
perilous, insomuch as it bringeth
shame & confusion to the so vnadvised
enterprisers of the same. Thou saiest,
my good God, that a Sparrow can
not light on the ground without the
permission & prouidence, which is a
creature of small value in respect of
man, whome thou hast made to thine
owne image and likeness, and whome
thou accountest of more value then
many Sparrowes: in respect whereof
(good Lorde & for thy meeere mercies
sake) extend so thy fauourable care vnto
me thy fraile creature, that all my
intents may haue their beginning, by
the working of thy holy spirit, & mine
actions end in the same, and not according
to the motions of mine owne foolish
desires, which often deceiue mee.
Thou like a most louing father wilt
best vs to take counsell at thee in all
our attempts, concerning either body
or soule, before we proceed too farre in
them. And therefore I come at this
time vnto thee oh Lorde, beseeching
thee in the name of thy sonne Iesus
Christ, that thou wilt blesse me with
thine heauenly inspiration, that my
minde imagine nothing, nor I execute
any thing, but what is according
to

to the laue of righteousness, and to that end, O Lord, blesse the woꝝks of mine hands, the sight of mine eyes, my tongue & lips with decent speech, and my feete that they keepe the way of righteousness: & place within the secret corner of my heart such due regard what I goe about or determine, as befoꝛe I proceede too farre in the action, or in request of my good and lucky successe therein, I may vnderstand by the secret woꝝking of thine holy spirit, that the thing which I intend is agreeable to thy will. And graunt that I neuer absolutely craue thy furtherance in accomplishing any desire, vntill by the same spirit I bee truely resolued that the same is lawfull, consonant, and agreeable to thy diuine will, faithfully referring all my actions, studies, labours, desires, enterprises, yea my soule and bodye, my goods, and all things else vnto thy direction and protection, by earnest and faithfull prayer, wherein whether I be heard or not heard, whether presently or I tarry long, I may not giue ouer, feeling in my selfe by the grace, and being assured by thy woꝛd that it pleaseth thee, but that I may constantly continue thy good pleasure
and

and though it come not as I wish,
let mee not by and by fall from my
good beginning, perseuer in conti-
nuall praiers for thine assistance & fa-
therly helpe vnto the end: for thou hast
promised neuer to deceiue our godlye
desires, nor to send them away fru-
strate. Oh therfore deere father pouche
safe mercifully to heart me now, and in
thy time conuenient graunt what is
most necessary for me in all things: for
lo, oh Lord, I here approach to thee in
the name of Iesus Christ thy son. with
vnfained desire and hope of thy helpe,
that when any plague or affliction, mi-
sery or vexation, outward or inward,
shall come vpon me, when the want of
any necessary thing oppresseth me or
accomplishing any lawfull suit moueth
mee, I flying vnto thee, as the foun-
taine from whence floweth all true
help, all perfect assistance, all good suc-
cesse & prosperous euents of all good in-
dignors, I may not by any other meanes
seeke either to auoid the one, or to ob-
taine the other, than by thy fatherly
directions & spiritual motions, where-
by I may obtaine al things according
vnto my necessities, for thy sonne our
Lord Iesus Christes sake, Amen.

O Lord increase our faith.

An

An other short prayer for Gods direction.



H Lord, I do consider & acknowledge mine own blindnes and ignorance, and the wilfull obstinacie of my corrupt nature, which seeketh rather the fulfilling of the fantasticall deuises of mine owne brayne than thy diuine will, and to vse humane ayde, than to craue thine helpe. Wherefore, vouchsafe I humbly beseech thee, to establish godly feare in mine heart, and vnfained obedience to thine holy ordinances, that in all my enterprises which in thy name I take in hand, thou wilt vouchsafe to direct me according to thy will, and to giue me prosperous successe, drawing mee by thine holy spirit from all euill desires, for Iesus Christes sake Amen.

O Lord increase our faith.

A necessarie praier for a sorrowfull
sinner afflicted in conscience, by
reason of his finnes.

*If thou wish sinne afflicted bee,
Oh then (saith Christ) come thou to me,
I am the way, walke thou therein,
Imbrace the truth, abandon sinne.*



Et vs acknowledge our
selues to be wretched
sinners, and with feare
fall downe before the
mercy seat of our good
God, cōdemning our selues to be most
vnrightheous, & iustly deseruing cōfu-
sion, and then as (S. Iohn saith) we shall
find God most mercifull vnto vs: who
is most faithfull & iust to forgieue our
sins, & cleanse vs frō vnrightheousnes
if faithfully we turne vnto him. For he
desireth not the death of a sinner, but
that he turn frō his wickednes & liue.
And cherfore by Ezekiel he saith, turn
you, turne frō your wicked waies, for
why, saith he, will you die in your sins?
And againe by Iosel he saith. Rent your
harts & not your garments, & turn to
the lord our God, because he is gentle
and mercifull, & of much mercie, &
such

such a one as is sory for our affliction.
Oh then be not dismayd thou that hast
grieuously offend d him by thy sin and
iniquitie: enter into condemnation of
thine own wickednes, & accuse thy self
guiltie of Gods iudgement, and in a
contrite and broken heart turne vnto
God, for although thou haue sinned
thou hast an aduocate with the father
euen Iesus Christ, who is righteous &
mercifull, & obtaineth pardō for all
thy finnes, he suffered for all sinners &
by his death all faithfull beleeuers &
penitēt sinners, (how great soeuer their
finnes are) are forgotten & pardoned.
Wherefore who so thou be that art af-
flicted in conscience by reason that
thou hast beene a notorious offender,
remēber the sweet mercies of God in
his Christ, & cal to mind Mary Magda-
len, whose wickednes was great, vpon
repentāce she receiued pardō, as also
the thief & the publicā & many other.
Remember the comfortable saying of
Christ, who saith, Come vnto me all ye
that are laden, & I will refresh you. He
calleth vs not to refuse vs, but to com-
fort vs. Wherefore I say dispair not, but
in hearty praier, & by vnfaigned repē-
tance turne to the Lord, & he will re-
ceiue thee, and cloath thee with grace
by

by the example of the lost childe. The most righteous cannot excuse himselfe before God, & therefore it behoueth all vs to lay aside all flattering of our selues of being able to iustifie our selues, & openly to acknowledge that in respect of their desires, death & damnation is a iust reward for vs. But Christ hath paid the ransome for our sinnes, and therefore may we in faith freely approach vnto his father in his name, and then although for our selues wee bee full of sinne, through him and by his merits we shall be reputed righteous. Though our sinnes were as red as Scarlet, he will make them as white as snowe.

The Prayer.



Almighty God, father of mercy, who art more ready to giue than we to aske, more apt to pardon, than we to repent, more willing to receiue the contrite in heart, into thy fauour and mercie againe, than they to offer themselves by unfained repentance, Doe, I come here prostrate in heart before the throne of thine infinit mercie & louing kindnes. as one altogether ashamed to looke vpon the detestable vile, and abhominable offences which

I haue done against thee, which are
too burdensome vnto my poore soule,
þ the shoulders of my poore diseased
conscience, begin to shake vnder the
same & am altogether destitute of any
proper meane to support the same, or
to ease me thereof, but onely thy death
& bitter passion (sweete Iesus) who ca
mest into the world to call (not þ righ
teous) but sinners to repentance. Oh
Lord I am a sinner, a grieuous sinner
I bewaile my hainous offences, & am
most sorie for my sinnes which are so
vile & the burden of them so intollera
ble, that when I turn in my eyes but
to the beholding of them a far off, ma
king but light reckoning of them, I
am by and by stricken with so greate
dread that I am giuen to most hea
uy sighs, grieuous groanes, and thinke
my life an enimie vnto mee, wishing
the beginning of my daies had beene
the day of my departure out of this
miserable world. But most sweete
Lord when I note them perfectly in
my minde and take as it were a strait
account what the deedes of my youth
haue been (being indeede most lewd,
most euill, most vilde & unskill) what
terror doe I suffer in minde? what
anguish of dolors doth then open it
selfe

selfe, to swallow me vp. What griping
griefes doe torment my pooze consci-
ence, inasmuch as I am at the pits
brinke of dispaire, wauering in mind
to and fro, seeking rest, but loe (Lord) -
vniuersalitie of minde oppresseth mee
so sore, that considering with my selfe
what I haue beene, and what I am,
a great matter vexed me. But when
I looke into the time to com, the time
wherein all mine offences and faults
shall bee manifested and laide to my
charge, and that death is the iust re-
ward for my so manifold iniquities,
oh then whither shal I flie thinke I?
Whither shal I conuey my selfe? who
shal hide me from thy presence? who
shal saue mee from thy iust iudge-
ment? Oh sweete Lord, I am euen at
my wits ende wishing for death and
end of my daies, & yet then the feare
of the tormentes of hel fire so strueth
in me to the contrary that I quake at
the remembrance thereof. And when
I couet to liue longer, and see more
daies I am then stricken with doubt
& imagine, that as my life hath bee
euen from my birth, giuen and incli-
ned so greedily to sin, & that it is the
cause of my present dynd, I then loth
and abhorre my longer continuance

heare, fearing least the aptnesse of my
 corrupt flesh by the daily rebellion
 thereof against the spirit, heape grea-
 ter plagues vpon my poore soule. What
 shall I doe Lord, feare and despaire
 thus oppressing me on all sides? All
 hope of comfort hath left mee, onely
 griefe and sorrow remaineth, know-
 ing not to whom to flie for succour, or
 to whom to make my moane: If I
 seeke to man, I know his strength,
 policie, wisdom, and comfort to bee
 vaine, his nature inclined to weakes-
 nes and wickednes, as mine, and in
 him to be no helpe. And seeking any
 worldly meane for pardon and remis-
 sion of my sinne, I acknowledge it al-
 together transitorie, suspicions, and to
 no purpose: but the seeking thereof
 to renew and increase me griefe, that
 I should leaue and giue ouer the true
 and onely platforme of my deliuerie,
 & seeke to a counterfeit shewe of aide,
 Oh my good God forbid that euer I
 should but onely seeke for pardon of
 thy selfe, whome most grieuously I
 haue offended. To thee, to thee, I fall
 prostrate, euen in heart sweete Iesus
 the only Physician of all sick soules,
 in whose power consisteth the alone
 forgiveness of sinnes, be they neuer so
 many

many or greate. I come, I come,
though altogether ashamed, vnto thee
my sauieur Iesus Christ, who hast
promised to be a mediator for the pe-
nitent vnto God thy father, Sweete
Iesus let me tast of thy goodnesse in
obtaining pardon for my grieuous
sins. It is thy propertie, to cal home
such as wander and goe astray and to
trainethem vp in new waies, be their
sins as red as scarlet, thou hast said
thou wilt make them as white as
snowe, and were they as purple, thou
canst make them as white as wooll.
Oh most sweete promise, oh comfort-
able saying, oh voice of heavenly co-
solation, whereby I am comforted,
wherby I am reuiued, yea now is my
conscience lightenned: yea now haue
I found the true & onely phisition of
my long diseased poore soule, euen thy
selfe (sweete Iesus) who hast called
mee, I come, I come, Lorde stret h
forth thy hand, and receiue mee, giue
me perfect handfast of this most com-
fortable saying of thine: let mee inioy
the true working of this most singu-
lar medicine, thy death and bitter pas-
sion. who sufferedst for our sinnes, and
camest to take away the punishment
due for our trasgression and to call

vs to repentance, without which there is no hope of remission of our sins. Thy mercie is infinite, thy loue vnsearchable, and wisdom incomprehensible, wherby thou callest vs, whereby thou louest vs, and whereby thou guidest vs. And euen of meere loue which thou hast to the saluation of me poore soule (whom thou wouldest rather should conuert than perish) thou hast stirred vp in my hart a loathing of my sin, wherin I haue walked & embraced the same euen with greedinesse. Oh that I were as ready to come as thou to call, so willing to leaue, and giue ouer the fulfilling of vnlawfull desires, as thou art to saue me. Then should sinne no moze dwell in me, nor I in it, but should inioy thy continuall fauour, and rest vnder the wings of thy mercy for euermoze. Oh Lord, I humble beseech thee, that as it hath pleased thee to stirre me vp at this time to repentance, as thou hast called me from the wilderness of wickednes, from deepe despayre, so to place me in the pleasant fields of sinceritie, truethe, & godlines, as thou hast pluckt me out of the clawes of sathan, so vouch safe to holde me vnder the shadow of thy wings and embrace me with the armes

arms of mercie, that I run no longer after the vanities of this worlde, nor peeke vnto the vngodly motions of the flesh, that my mind being free from all sinfull cogitations, I may keepe my soule an vndefiled member of thy Church vnto my liues end, in faith, in loue, in feare, in humblenesse of heart, in prayer, in the true seruaice of thee, and in all dutifull obedience vnto thy diuine will for euermore. And although, till thine appointed time this miserable vale must be my continuing Citie, and that I must be distrac- ued to vse this worlde according to the necessitie of worlde causes, as thy prouidence hath assigned euery man to exercise his vocation: yet grant that my minde may be continually conuersant in heavenly thinges, and though my bodie wander in earth, my soule and spirite may haue their perfect being & abiding by vnfained faith in heauen where thou sittest and raigest for ever: That after this mortall and corruptible life, ended, I may enjoy the same indeeds among the re- sidence of thy Saints, and with them sing laud and praise vnto thee, worlde without end, Amen.


O Lord increase our faith.

Ps

An

An other very necessarie and
 Godly prayer to be said at all
 times of euery Christian man fee-
 ling in himselfe the burthen of sin,
 and any kind of worldly affliction,
 as sicknesse, enemies
 want, or other ad-
 uersitie,

* *
 *

 O Gracious God, oh Fa-
 ther of mercie and wonder-
 full louing kindnesse, who
 art the Day of my life, the
 light of mine eyes, the health of my
 bodie and strength of my limmes, ac-
 cording to thy wonted loue and Fa-
 therly affection, vouchsafe to looke vp-
 on me, whose life is fragile and whose
 estate is most miserable, Oh Lord
 there is no righteousness remain-
 ing in mee, but I am within fenced
 with the corruption of Sinne, and
 without most shamefully polluted
 with all iniquitie: O L O R D
 in so much as I confesse that there is
 no part of my body free from at-
 tention, wretch that I am my
 conscience accuseth me that I haue
 past

past my most miserable daies in the
sencelesse running forward to al flesh-
ly desires and that I haue wilfully
like a most disobedient and stiffenec-
ked wretch cast the most sacred, sweet
and comfortable treasure of thine hea-
uenly counsaile behinde my backe.
Pea, Lord, I cannot but confesse a-
gainst my seife, that I haue deserued
thy iust iudgement, the rod of sharpe
correction, wherewith (if thou deale
according to my desertes) thy iustice
must needs condemne mee, and thy
chastismentes I cannot beare, but
shall be bitterly destroyed and be quite
& cleane rooted out of the lante of the
liuing. This oh Lord, is my rewarde
if thou deale with me as I haue de-
serued, yet oh mercifull God one
thing is my comfort, namely that al-
though thy iustice be sharpe, and too
heauie and intollerable for flesh and
bloode to beare, thy mercies are great
and manifold, and thy fauour great
and infinite, and therefore of meere
mercy hast thou said, that thou de-
lightest not in the death of a sinner,
but desirest rather that he conuert &
liue, wherby sweete Lord, I see that
thou art readie to pardon me, & ther-
fore after my long going astray, to thee
the

the fountaine of my saluation, in all humblenesse I here prostrate my selfe in ardent zeale and desire to be refreshed with the sweetnesse of thy most comfortable promise againe, who callest me most louingly, saying: Come vnto me thou that art laden, and I will refresh thee. Whereby sweete Lord, my silly soule is moued to thirst after thy sauing health, and to be refreshed with that liuing fountaine, which giueth all those that are in aduersitie and affliction of spirite most sweete consolation & comfort againe. Wherefore heare me, heare me (oh gracious God) and satisfie me according vnto thy wonted goodnes, & as thou art mercifull, vnto so for Iesus Christ thy deere sonnes sake, deale fauorably with mee: for sweete Lord thou knowest that I am but flesh, wherein abideth corruption, frailtie, & prouenesse to doe those things which the spirit abhorreth, and as long as this body must wander heere in this vale of vaine desires, the spirit which desireth contrary to the flesh, must needes bee cloyed and lerted from the performing of those good thinges which please thee, and the flesh and the will therof exerrule so farre, that naturall
blind

blindnesse dꝛaweth the outward man
to many noysome & vngodly attempts
and causeth it to grouell in the pꝛide
of ignorance: when yet the spirit offe-
reth the most comfortable guide to
wisdome and knowledge. Whereby
sweete Lord, ariseth a continuall con-
flict betweene the flesh and the spirite,
the flesh hauing many and sundry pro-
curements, as the world & Sathan,
to picke it forward to worke iniqui-
tie ministring many impediments to
the spirite, to stop the same from wor-
king that which tendith vnto the sal-
uation of my poore soule: insomuch as
heere in this world is no true rest, no
true comfort, but daile assaults of
mortall and most cruell enemies. But
sweete Lord, consider that I am but
dust, in respect whereof I am ready to
doe euill, and slowe to doe good. And
for Iesus Christ thy deere sonne sake.
pouchsafe to deliuer me from all the
snares and temptations of sathan, co-
uer mee with the shadowe of thy
winges, and let thine holy arme bee
my protection to defend and saue me
harmelesse from Anne, & from the pu-
nishment due for my former euill and
corrupt life: lett he light of thine holy
spirite reueale vnto mee thee way of
truth

truth and celestiaall happines, that the same from hencefoorth may bee my sheild and buckler, whereby I may withstand and faithfully resiste the furious assaults of Sathan & his wicked ministers, and that no manner of euill approach neere vnto me, as I haue deserued **O** Lord strengthen me & increase my faith: haue regard vnto mee, that as I haue offended thee, & deserued many & great punishments for the same, so I may now tast of thy pardon in Christ thy beloved sonne, and that thou for his sake will mercifully remooue all plagues and afflictions so farre from me as may stande with thy glozy and my comfort, and vnfained reformation. And although I haue worthily deserued many euils as enemies in iustice to rise vp against me, & the wicked to deuise and intend matter to bring me into discredit with the godly, and bitterly to ouerthrow me: let thy tabernacle yet **oh** Lord, be open to receiue me wherein I may bee defended against their crueltie. And although I haue iustly deserued to bee berisued of all my friends, to liue destitute of helpe in my greatest need, to be afflicted with the want of all necessary things, & to bee
throwne

throwne downe to the bottome of all
distresse, to be ouerwhelmed with
such calamity, & al the world might
iustly forsake me, and in most despite-
full, disdainfull, & opprobrious man-
ner shake their heades at me, reuile
mee, and say sic on thee, sic on thee,
and that in al these plagues of mine,
thou iustly withholde thy helping
hand, and leaue me comfortlesse in a
most desperate estate. I haue no-
thing to say against thee, but humbly
to flie vnto thee, praying thee not to
deale so with mee, but where thou
seest my sinnes to be great, looke vpon
that immaculate Lambe thy Deere
Sonne, and to call to minde, the pro-
mises & in him thou hast made, that
were my sinnes as redde as Scarlet
through him they should be imputed
as white as snowe. Lord deale not in
rigour with me, let thy mercy & not
thy iustice pierce the cloudes & giue
mee comfort, and refresh mee a moiste
wretched sinner with the sweete dew
of thy holy spirite, which is the vn-
speakeable comfort of thy children, &
which beareth witnes in their hearts
that thou hast forgiven their sinnes
in Christ, and chosen them to saluati-
on, and for his sake his promi-
sed

See, that thou wilt be our father and
wee shall bee thy children, and as a
most louing Father vouchsafe vnto
vs those things which thy heavenly
wisdome shall thinke most meete and
conuenient, whether it bee vnto me in
this transitory life, health or sickness,
riches or pouertie, or whatsoeuer else
may make most for my saluation, and
let me not lack such things as are ne-
cessarie for the maintenance of this
life and wherby I may be able to pay
to euery man that which I owe vnto
them, and that I defraud no man, but
be rather helpfull to all so farre as I
may. And forasmuch (oh Lorde) as
nothing can bee prosperous vnto mee
without thy blessings, powre downe
the dew of thy fauour, and feede mee
in such sort, as being replenished, I
may be thankfull to thee, and helpfull
to others, that wante. And for that
thou hast commaunded vs to pray for
things necessarie, Lord direct mee,
and direct my prayers, although flesh
and blood (fraught with corruption)
cannot rightly desire what it want-
eth, but coueteth those thinges that
are contrary to thy good pleasure
I most humbly (for Iesus Christes
sake) beseech thine omnipotencie to
Deale

Deale with mee in things in this life, as shall seeme most to thy glorie, that I may at thy hands enioy all thinges necessary in this life, to the finishing of a godly, peaceable, & comfortable course heere, to thy glory and my soules health, that after the same ended, I may, with all the rest of the mysticall bodie of thy sonne Iesus Christ, for his merits enioy the most sweete ioy of eternall blisse, Amen.

O Lord increase my faith, forgiue my sinnes past, and from hence forth direct me in holines & righteousness all the rest of my life, Amen.

A short prayer for him that is afflicted in conscience for his sinnes.

O God, whose propertie is euer to haue mercy, yea, whose mercy is infinite, and loue incomprehensible, and who hath no delight in the death of a sinner, looke fauourably vpon me, who haue so deeply offended thine heavenly maiesty, That I cōfesse nothing but condemnation due vnto me for my manifold iniquities: my conscience accuseth mee, and mine heart bewaile.

betwixt my disobedience, being but
 a cast away, vnlesse it may please thee,
 for Iesus Christes sake, to turne a-
 way the plagues which I haue iustly
 deserued for the same, Lord cease to be
 angry, and according to thy mercy, not
 to iustice, deale with mee, and for thy
 Sonne Iesus Christes sake, graunt
 that although I haue hitherto fol-
 lowed (euen with greedinesse) that
 which I should not, giue mee now
 grace to followe & embrace that which
 thou commandest, in thy sonne Iesus
 Christ, vnto our liues end, Amen.

O Lord increase our faith.

A praier for a competent and
 necessarie liuing.

*The God above vouchsafeth store,
 To him in faith that praies therefore:
 But for his giftes vwho thanklesse runne,
 Their vvelsh shall vvaist as vvaax in sunne.*

Although thy store increase,
 and so greatly multiply, that
 thou be faine to inlarge thy
 roomes to bestowe thy fruits,
 thinke thee not discharged of this
 most necessary exercise of praier,
 but

but so much the more bounde there into: for it is not the increase of fruits, the laboure of the handes or store of welth that maintaineth the life, and feedeth thee, vnlesse it bee seasoned with the word of God which preserueth all that faithfully trust in him.

Thou canst not liue with bread on'y, which is, with things necessarie for the bodie, but by the word of almighty *Mat. 4* God the food of the soule. And yet we are not only licensed & permitted, but most louingly called to come vnto our heauenly father for whatsoever wee want. Iacob prayed for food & appar- *Gen 3 &* rell, and obtained it with abundance. God seeth before we aske what we want yet to shewe our dutifull obedience, and to acknowledg our help to come from him, we must prostrat our hearts before him in faith asking, and he will giue, knocking & he wil open, seeking & we shal surely finde what is necessarie for vs. We se that God of his mere *Deut. 20.* mercy feedeth the fatherlesse, vouchsafing vnto the all good things to the sustaining of life. Wherefore whatsoever thou be, whether thou be rich or poor pray faithfully, vse the gift of God thankfully and reuerently, and thinke
not

nor that thy friends can helpe thee, or labour preuaile thee, without the beſſing of God, whereby enioying foode & apparrel, be therewith content, & in any caſe diſpaire not in pouerty: for the prouidēce of God is great, to giue foode and things neceſſarie to ſuch as truſt in him. And it is not daintie fare that feedeth ſo much, as the truſt in God can relieue with a ſmal & ſimple diet, as doth appeare in the fiſt of Dāniel by them that were ſo well repleniſhed with pulſe and water: and contrarily many times wee ſee the rich for all their ſuperfluitie ſent empty away.

There was neuer any forſaken that truſted in God, were their ſtore neuer ſo ſmall, nor any, were there a boundance neuer ſo great, that prospered vnto the end without the mercie of God, & therfore be we poore or rich, muſt depend vpon God, that giueth and taketh away.

The Praier.

O almightie God and le-
 uing father, who of nothing
 haſt created all thinges li-
 uing, whole care is ſo
 great ouer them al, that thou ſuffereſt
 not the moſt vile or ſimpleſt of them
 to

to perish for want of food, and things requisite for them, but seeking the same at thy hands thou giuest it them in due season, euen to the Rauens, & all things liuing: And by thine vnsearchable wisdom hast appointed to euery liuing creature an abiding, according to his kind. But such was thine vnspeakable care of man, that thou hast created him to thine owne Image, and made him as king and gouernour ouer all the rest of the creatures, which thou hast set & appointed vnder him, which are so farre inferiours vnto him, as wher thou hast planted in him reason, wisdom and gouernment; in them brutishnes, being altogether vnreasonable: & where they liue and haue their being vpon the tops of cold mountaines in deserts, vpon hills on hie, and vallies below, and in sundry other uncouth & vnkowne places, where tempest & heate hardnesse and cold, and other continuall daungers oppresse them, thou hast giuen and prouided for man houses, castles & townes to preserue them from the force of windes, tempestes and stormes, & from the assaulte of wilde beastes of the feld, in the light and darknesse quietly to rest.

And

And although borne naked, thou gi-
uest him raiment to couer & to cloath
him, beards to his vse, & oyle to make
him a cheerefull and glad hearte, and
ioyfull countenance. Besides all this,
of thy meare goodnes thou hast giuen
him the beasts of the fielde, the foules
of the aire, and fishes of the Sea, to
bee his foode and sustenance. **O** **Pea**
Lord, such is thy fauour towarde
man, that all the rest of thy creatures
thou hast ordained for his vse and ser-
uice. **O** **Sweete Lord,** such is thy
loue towarde man, that thou hast
most miraculously prouided for him,
and yet not for all alike, for it hath
pleased thee to make some rich, and
some poore, some thou exaltest, some
thou keepest low, some to liue at ease,
some by labour, and yet none liueth
without thy prouidence. And **I** a-
mong the rest of the poorest creatures
doe acknowledge my selfe greatlye
bound vnto thee, for helping mee hi-
therunto; And as thy seely creature &
worke of thy hands, humbly prostrate
my selfe in heart beseeching thee fa-
uorably to looke down vpon my ne-
cessitie and grant mee whatsoeuer
thou seest necessarie for me euen a co-
pient and necessary portion here, not
ouer

ouermuch, least I wax proud and disdain mine inferiours, and if it be thy will, vouchsafe vnto me not ouerlitle, least vrgent necessitie drue me to ouerinuch care, & ouermuch care carry me to vnlawfull meanes, & so I run headlong into thy disfauour. But fill my basket, and blesse my store (oh Lord) that I may enjoy at thy mercifull hands sufficiencie for my reliefe, & for the reliefe of such as thou hast committed to my gouernment. And forasmuch (good Lord) as all mine industry, carke, care, & great trauel cannot any thing further mee, relieue, or satisfie mee, in my necessitie, vnlesse thou vouchsafe thereunto good successe for thy mercies sake, blesse me in al my affaires blesse my fruites in the fildes, my cattell, and all other things belonging either to my selfe or any other thy seruants, that by the fruites thereof, I and they may be relieved.


Blesse the worke of our hands that they may prosper, blesse my senses, that they wax not dull: but bee alwaies capable of such things as belong vnto my vocation, that I may effectually execute the same, both according to the lawes, & truth of that which I take in hand, that I dectiue
not

not neither by mine ignozance of negligence, thoſe that put me in truſt but by the trueth of my calling I may be able to liue and waide thzough the hardnes of this world, and be rather helpſome to the pooze, then burthenſome to the rich. Oh Lord, bring it thus to paſſe, for without thy bleſſing and fatherly furtherance, I cannot ſufficiently execute, neither can that proſper, whereupon the whole eſtate of my liuing & maintenance dependeth. Wherefore (good Lord,) guide mine hands, and bleſſe mine vnderſtanding, to the proſperous execution of all things concerning my vocati- on, that I may get thoſe thinges which may be ſufficient for my reliefe and maintenance of me and mine, to the proſite of my neighbours, & glory of thy bleſſed name, And whatſoeuer doth happen vnto me, pouertie or riches, make me good Lord) of a patient, contented, and thankfull minde, that in aduerſitie I runne not headlong into ſuch means as are vngodly, neither in proſperitie wax the prouder, but waite thy good pleaſure in them both, with thankfulnes, and euermore liue in thee, and by thee, & in the end raigne with thee in heauen where

where thou sittest as author and gi-
uer of all things : grant this for the
sonne Iesus Christs sake, to whom
with thee and the holy Ghost be all
honor and praise for ever, Amen.

O Lord increase our faith.

A short praier for a com-
petent living.

 **G**od my God, whose loue
is greate, and care of thy
creatures such as thou hast
promised neuer to suffer the
least of them that depende on thee
and seeke their restefe at thy handes
to perish, or to want things necessarie
for them. wherefore (oh Lord) I thy
selte creature, beeing of my selfe poore
& altogether vnable to passe through
this wretched and hard world, do in
all humilitie and obedience, prostrat
my selfe before thee in the name of thy
sonne Iesus Christ, beseeching thee
that it may please thee to affoord mee
those things that are necessary for me,
as meate, drink and other things as
are expedient for sustentation of my
life heere, that ouermuch pouertie op-
presse me not, neither that I be dri-
uen

uen to hie meanes contrarie to thy
lawes, for as thou art of ablenes and
pouer, so art thou of will to help the
pooze, to relieue the oppressed, to com-
fort the afflicted, to raise the lowely
and to aide the needie. And therefore
(Sweete Lord) I humbly craue thy fa-
uourable aide towards mee, that thou
wilt vouchsafe to blesse my stoze, and
replenish my basket with thy bles-
sings that I may be able to liue in thy
faith, feare, and loue, and be out of the
debt and danger of all men, through
Iesus Christ, Amen.

O Lord increase our faith.

A praier necessarie after the
bearing of the word of
GOD.

*Attend vnto the Gospell bright,
Heare it and reade it, and liue vpright:
It is the light and candle cleare,
That brings vs all to heauen beere.*



Consider when thou
hearest the worde of
God preached, it doth
but as it were beate
thine eares, & rende-
reth no further bene-
fite, vntill by the working of Gods ho-
lie

lie spirite, Sit be inwardly reuealed vnto thee and settled in thee. For God by two meanes speaketh vnto vs, namely, by the preacher whome he sendeth to teach vs, and by his holy Spirite, wherby his doctrin is so settled in our harts, that we inwardly enioy the true benefit thereof. For without the helpe of the holy Ghost, the voice of the preacher vanisheth, and the hearers profit nothing at all. Saint Iohn saith, that hee that knoweth God, heareth his worde, but he that is not of God, heareth it not. Wherby the spirit of trueth is discerned from the spirit of error. The word of God is liuely & effectual, & pearceth more than a two edged sword entering euen into the deuision of the soule and the spirite, &c. Wherefore pray that as the Lorde lendeth his messenger to shewe his will: so you may both heare it, vnderstand it, and purely liue thereafter. Pray for faith: For without faith the hearing of the worde profiteth nothing, but is as seede sowne in drie ground that cannot bring forth fruite. VWherefore let vs bee as good ground which is watered with the dew of a constant beliefe of that which we heare, that the worde of G O D which is now preached a-

mongest vs, bee not as seede sowne in vaine. The Lord make vs all fruitfull hearers, dutiful followers, & plentiful bringers forth of the fruits of his word.

A praier before a Sermon.



Vouchsafe, oh mercifull God, to open the closet of my darke vnderstanding, that thy woꝛde may enter thereinto, and be so receiued of mee, as that ignorance, the mother of disobedience, beeing thrust out, heavenly knowledge may enter in, and haue perfect abode in the bowels of mine heart. Giue me grace (oh Lord) that the seede of true being sowne in my heart, may take deepe roote, & bring forth to the comfort of my poore soule, sixtie, an hundred, and a thousand folde, and let the spiriteso rule the lippes of this thy seruant and minister, as that hee utter nothing but the woꝛde of life, with such boldnes, as neither feare or affection stoppe the free passage of the same. that we the flocke may waite for the same, may more & more desire and long to picke vp the crumes that fall from

from thy table: send such, and so many
labozers (oh Lord) into thine haruest,
as may be both painful, faithfull, and
able to gather by little and little the
disperced sheaves of the Church, that
are appointed to be receiued into the
celestiall Barne. and banish from this
wholesome worke, all such as are not
sent from thee and come not truely to
edifie, but rather to reape their owne
gaine, making as it were merchandize
of the word, teaching in steed of truth
the traditions of men. Lord vouchsafe
at this time grace into the lips, that
now is to sound forth, and declare thy
will, and grace vnto our hearts, that
are present to heare it, that hee by tea-
ching truely, and we by following ef-
fectually, may through Christ obtaine
at thine hands remission of our offen-
ces past, light in steede of darknesse,
peace for trouble, & heavenly happi-
nesse in steede of worldly felicity, that
tasting that sweetnes of celestiall co-
fort, wee may despise terrestriall, and
after this life ended, inioy the perfect
toyces of eternall blisse through Iesus
Christ our sauiour and redeemer A-
men.

O Lord increase our faith.

A Penſiue
A praier after the worde
preached.

The preface of this
praier.



Ow wee haue recei-
ued the benefit of the
hearing of the word of
God, the fruits wher-
of doe tende to the
perfection of a godly
life, and a godly life is the way to eter-
nall life in Christ our Lord. Let vs with
al diligence imprint within the closet
of our hearts the gladsome and most
cōfortable tidings which we haue res-
ceiued at the mouth of the messenger
of God, and with a perfect faith lay vp
the same in our vnderstanding and re-
membrance, least that forgetting the
same, and neglecting the exercise of a
godly life, we be taken away as trees
that beare no fruite, and cast into the
fire. Let vs therefore pray that G O D
woulde vouchsafe to sende his holy
spirit the comforter, which may retain
the good tidings of the Gospell in our
hearts, whereby we may appeare as
trees bearing good fruites, and so be
preser-

preserved vntill the comming of our Lord Iesus, who wil then receiue vs, & set vs in the inheritance which he hath purchased for as many as beleeeue in his word.

The Praier.

O heauenly father, who hast not only boughsed to make vs to thine owne Image and likeness, but also to send thy sonne Iesus Christ into this world for our saluation, and hast by him not only giuen vs knowledge of thy diuine will here on earth, and left it for our learning, but also freely taken away our sinnes, and set vs downe the perfect rule to direct all our actions and doings by the same, which yet neuerthelesse continueth hard and darke to such as neither by the grace haue bin enlightned, nor by the preaching of such as thou hast set beene taught, which also is of noe effect, without thine especial grace working to the true settling thereof within the bowels of the inner man: for Lord although we heare with our eares, wee cannot conceiue it in our hearts, nor shewe it in our conuersation, without the especiall working

of thine holy spirit within vs, greatly are we therefore bound vnto thee oh Lord, for vouchsafing vs to liue in this time wherein darknes and ignorance is so much defaced, superstition suppressed, and thy trueth (the word of life, the seede of our saluation) so boistfully distributed through out this our Country, to our unspeakable comfort, and great terrour of such as hate thy trueth. Lord, wee beelde thee humble thanks, that it hath pleased thee to feede vs at this time with the wholesome bread of life the heavenly Manna, the word of eternal trust, which as we haue heard with our outward eares, so grant vs to be replenished inwardly, and fedde at full, that we may loath and abhorre all things which are not of the true table of our saluation, the Gospell of thy sonne Iesus Christ.

And forasmuch (oh mercifull God) as we may heare & not perceiue, and reade & not vnderstand, without the light of thine holy spirit guiding and instructing vs, I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard with our outward eares, pronounced by the messenger
and


and preacher of the worde, and grant
that it may so worke to the amende-
ment of our liues, and the increase of
faith, feare & loue of thee, that it may
continually abide with vs, and to our
comfort, effectually worke in vs vnto
our liues end, and that we may accept
the same at the mouth of thy Messen-
ger, as deliuered euen by thine owne
heavenly voice, as indeed it is, as long
as it differeth not from thine holie
word & gospel, giuing all the praise
and glory vnto thine owne selfe: for
he is but a minister to declare thy will
vnto vs, who are the ground, and the
word the seede, which being sown in
our hearts by the Minister, may not
onely take some roote, but grow vp
effectually, to our comfortable educa-
tion and learning. And giue vs grace
(oh heavenly G D D) in this so per-
nicious a time of sectes, schismes, and
daungerous controuersies, that wee
may beare constant hearts, carefull &
deuout minds to the trueth, auoiding
(with diligence) the perswasions of
such as seek to set vp superstition &
maintain errors & but true doctrine and
as ^{the} Niniuites at the preaching of Jo-
nas repented their sin: so giue vs grace
not onely for a time, but earnestly to
be

bewaile our manifold offences, and
 wholly cleaue to fulfill thy trueth of thy
 lawes, to the ſaluation of our poore
 ſoules. Let not ſathan (ſweete Lord)
 at any time weſt thy trueth ſown in
 our hearts, neither let him nor his
 miniſters pꝛeuaile, in ſowing tares,
 cockle, or darnell among the Goſpell,
 as they continually ſeeke and deſire to
 marre the harneſt of the good fruites:
 though they be fewe, by reaſon of our
 owne corruption, which we haue ga-
 thered by the heareing of thy Goſpell,
 yet (ſweete Lord), vouchſafe to in-
 crease them by vertue of thine holy
 ſpirit working within vs. And let not
 our deſire of ſeruing thee, bee either
 choked or ſnared in the vnlawfull de-
 ſires of this moſt wretched world, but
 that we may rightly & truly diſcerne
 the truth from falſe doctrine, and may
 vnderſtande who are the true Mini-
 ſters with earneſt attentiueneſſe vnto
 the utterance of thy wil by them, care-
 fully and warily auoiding the coun-
 terfait barking of ſuch as ſpeake for
 their owne benefit, hauing further re-
 ſpect to their owne pleaſure, pꝛofite, &
 commoditie, than to the edifying of
 our poore ſoules, whom thou reſem-
 bleſt to wolues, taking vpon them
 (vnder

(vnder the shadow of simplicitie, & fained shewe of innocencie) to guide thy flock, who in deed are most detestable hypocrites & deuourers of thy sheepe, whom I beseech thee to cut off from that godly & diuine function, & office of preaching, that thy truth being at all times purely vttered by good and deuout pastors, wee thy poore flocke may for euermore be truely edified, & continue within þe hurdles of sincere conuersation & godly liuing, to the praise of thy holy name, and to the attainment of our heavenly inheritance for thy son Iesus Christs sake, Amen.

O Lord increase our faith & make vs euermore attentiuue hearers true conceiuers and diligent fulfillers of thy will.

A short Praier after a Sermon.

 Lord, vouchsafe that as of thy goodnesse thou hast through thy son our Saviour sent for our learning & to our vnspeakable comforte the word of truth, the Gospel of our salvation, which none can learne but by hearing, and none can preach unless he

hee bee ſent, I humbly beſeech thee
therefore to giue me thy grace, that as
I haue heard the worde at this time
by thy Miniſter and meſſenger, ſo I
and all thy heires may bee able per-
fectly to retain the ſame in our hearts
according to thine heavenly will, vnto
our liues end, Amen.

O Lord increaſe our faith,

A thankſgiuing to God for his benefites.

*Bleſſe thou the Lord that giueth bliſſe
He bleſſeth him that thankfull is:
But he the thank'eſſe doth deſpiſe,
And liſtenneth not vnto their cries.*




BE thankful vnto almighty
G O D for all thinges,
in the name of our Lord
Ieſus Chriſt, who hath left
vs a perfect patterne of
thankfulnes, by his cōtinual liſting vp
his eyes vnto heauen giuing thanks vn-
to his beauenly Father, for all things
by whoſe example wee are taught to
giue continuall thanks, as a testimony
of our good willes for his benefites
be-

bestowed vpon vs, let vs pray alwaies, let vs alwaies reioyce, & without ceasing giue thanks, for it is the will of G O D the Father, in his sonne Iesus Christ towardes vs. Sainr Austin brieflie in this wise exhorteth vs to bee thankfull, namely, hartily to say, God be thanked: which is but short, yet not so short as sweete (no doubt) in the nostrils of his heauenly Maiestie, and an acceptable sacrifice. Chrysostome also willeth vs to giue thanks vnto the lord and to blesse him, yet although euill chances happen vnto vs, and then shall those euils be taken awaie: and on the contrarie (it must needes followe he faith) that if prosperous things happen vnto vs, and we continue vnthankfull, our prosperitie shall be turned into aduersitie. So pure a balme & sweet odour is giuing of thanks, that the Lord taketh it as a most acceptable recompence for all his benefits, which as we cannot otherwise deserue, let vs continually say, the name of God be praised, and not with tongue only, but from the depth of the heart: For it is a term sometime vsed of the wicked, who haue their reward with hypocrites. but blesse the Lord in faith, & thou shalt be blessed both in thy going out and coming in

in, both in this house, & in the field, in all things, at all times, & in all places, The chiefeft manner of thanks vnto God, his obedience vnto his will, and whatfoeuer happenneth vnto vs, to accept it with patience, yeelding our selues to the will of him that sendeth the same: for true thankfulnes is not in the tongue, but frō the heart, which being fraught with vnfained loue to God, rendereth thanks acceptable, though the lips mooue nothing at all. Yet for the outward testimony of our thankful minds, let vs opely giue praise vnto him that giueth all good things.

The Praier.

 God of vnspeakable mercy and father of marvellous louing kindnesse, the onelie giuer of good and perfecte giftes, who art moze readie to giue than wee to aske, heareing before we call, and giuing, before wee desire, things necessarie for vs, I recelde the humble thanks for thy continuall fauour and kindnesse towards vs thy pooze creatures, for whose saluation when we were lost, thou wast contented euen of thy mere loue to send thine only delight into this world, thy sonne Iesus Christ, taking humane nature vpon

vpon him, and abiding the most bitter
panges of death vpon the crosse, to re-
deeme vs againe into thy fauour,
which by our disobedience was lost, to
bring vs from darknes and the sha-
dowe of death (whereunto our blind-
nes had brought vs) into the light of
trueth, to restore vs from ignorance &
erroꝝ to wisdom & knowledge, than
the which a more precious gift could
not haue bene bestowed vpon vs poore
wretched creatures. What greater
comforte? what greater ioy? what
greater benefite could thy diuinitie
haue bestowed vpon sely man, than
of a cast-away, to make him a saued
soule, of a lost son the childe of God,
and of a poore banished wretch an in-
heritoꝝ of the kingdome of heauen?
Lorde, such was thine vnspeakable
loue, and the benefite that the obedi-
ence of thy Sonne purchased foꝝ vs,
that if it were possible foꝝ vs to yeelde
vnto thee as many thanks and pray-
ses as coulde fill euen Heauen and
earth, and did yeeld our bodies and
soules to bitter tormentes in hell in
that lake from which thou hast redee-
med vs, it were nothing. in recom-
pence of the least part of this thy loue,
in giuing this sacrifice thy Sonne, in
whom

whom was thine only and whole delight, to pacifie thine owne displeasure, and to purchase thy fauour and loue againe: a thing maruellous, that the offended shoulde seeke the attonement with the offendour, after so vnſpeakable a meane, and yet requiring nothing at our hands but thankfulness and obedient hearts. **Lord** giue vs thankfull hearts, that wee may yeelde thee all possible praises. Which although I cannot sufficiently, yet **Lord** I yeelde thee thanks euen from the bottome of mine heart, from the very deapth of mine vnderstanding, who hast deserued farre more than any man or angell can by any meanes satisfie, not onely in giuing thy sonne for vs, but in leauing vnto vs a continuall remembrance of the same thine vnſpeakable loue, thy Gospel where in consisteth the rule whereby we are directed, euen thy worde, which (although heauen and earth passe & perish) yet shall not one jot thereof (as thou hast promised) diminish or decay, without the which wee shoulde haue continued in our accustomed blindness and ignorance. These thy benefites are vnſpeakable, yet sweete **Lord**, the creating of vs after thy like.

nes, and making vs after thine owne
image deserueth no lesse praise and
thanks, where it lay in thy power to
haue fashioned vs after sundry other
formes, as of wormes in the earth, fi-
shes in the sea, and beastes of the land
most vgly and most strange, hauing
neither knowledge of thy will, sense,
nor feeling of thy goodnes (which is
the sweetest comforte in the worlde,
yea, without the which, is no true
comfort at all, nor to enioy any quali-
tie either of bodie or mynde, which
is anie thing at all comparable to the
gyftes which thou hast indued man-
kinde withall. Moreover (O Lord) I
thanke thee for al other thine unspea-
kable mercies & benefits continual-
ly bestowed vpon me, for the feeding,
cloathing and protecting me & mine
hitherto, giuing vs all thinges ne-
cessary both for our soules and bodies.
Sweete Lord, as I am of my selfe no-
thing, neither can do any thing of my
selfe, without thine especiall help for
my reliefe & maintenance, vouchsafe
for thy sonne Iesus Christs sake that
as of thy free fauour and mercie, thou
hast vouchsafed vnto vs thy creature
all these and many other unspeakable
benefits hitherto: so vouchsafe the

like loue and tender care towards vs
 alwaies heerafter, that we may prof-
 per in our vocations, and go forward
 in the daily seruice of thee, & through
 the merits of thy son Iesus Christ,
 obtaine pardon for our sins past, and
 liue in faith and feare, and loue here-
 after, enioying all things requisite
 for our reliefe, for Iesus Christ the
 deere sonne, Amen.

O Lord increase our faith.

A short thanksgiuing for the be-
 nefits of God.

Reeld thee all humble and
 possible thanks (oh merci-
 full God) for that thou hast
 not only heretofore tendered
 the saluation of our poore soules, and
 by the death of thine onely son redee-
 med vs from death to life: but doest
 also continue a tender care of vs, pre-
 seruing vs as the apple of thine eye,
 from the dangerous assaults of Sa-
 than, and prouidest for vs all things
 necessary, deserving more thanks and
 praises than the tongue of men or
 Angels can declare: accept these my
 praises and thanksgiuing (oh Lord)
 I beseech thee, and increase in mee a
 daily

Daily desire to praise thy goodnes, acknowledging all and euery good and perfect gift to come from the, to whom with the sonne and the holy Ghost, be all honour and vncessant praise, for ever and euermore, Amen.

O Lord increase our faith.

A deuout praier, that wee may alwaies haue consideration that we must die, which, as it is good at all times so especially in the common plague or sickness.

*Remember as thou art a man,
So thou must die, none shun it care,
Nothing more sure, the time vn sure,
Wherefore take heed, line not secure.*



Selenas the Philosopher, hauing knowledge but by the instinct of nature before the publishing of the gospel, saw further into the miserable estate of men in those daies, than we endeavour to vnderstand liuing to securely now in the cleare light of the same. for his

his opinion was, that if wee consider with our selues what we are, whereof we are, and what we shall be, we could not but lament our miserable estate. Which saying of his was maruellous then when men liued in darkenesse, but much more maruellous that it is no better considered & regarded now in the time of the light of trueth. For where we should haue great care to liue well, wee liue in wicked securitie, where we should haue greater care to do well, we foolishly think to liue for euer, and so are we oftentimes taken vnawares. But let vs perswade our selues, and not only perswade, but fully resolve our selues, that we shal die, & let vs indeauour to make a good end for a good end excuseth a bad life past, and an euill end, is a great argument of an euill life and eternall death.

For sake sinne and imbrace death willingly, so shalt thou seeme happie in this life, & not vnhappie at the houre of death. In the morning, thinke not to liue till night, and at night, thinke not to liue till morning. So shalt thou liue much the more circumspectly, and be alwaies readie to die.

Account thy selfe in this worlde but as a guest that lodgeth for a night, and
so

So departeth in the morning & as a wandring pilgrime of no certaine abode, lift thy minde to God, hauing heere no certaine citie, for if thou liue tenne or an hundred, or a thousand yeares, there is no helpe, but the graue must be thine end. Blessed are they that die in the Lord. Wherefore prepare thy selfe to die not in thine owne wisdom, for that will deceiue the, but in the wisdom of God, that thy hope may bee sure, his ioyes thine, and his goodnesse thine inheritance,

The Prayer.



God the onely giuer of life, and the maintainer & preseruer thereof, and the life after death, graunt mee continuall due consideration, that as this bodie of mine is builded vpon an earthly foundation, and framed of the substance of dust and clay, which is not durable, the gloze whereof vanissheth like the flower of the fielde, which is soone cut downe and withered, The bodie is the mansion, or rather the prison of the soule, and the same so fragile, weak and feeble, subiect to so many infirmities, diseases, griefes and maladies, yea to so many causes

causes that procure the dissolution of bodie and soule, that death often happeneth when we thinke least thereon, it commeth sodainely as the lightning, & taketh vs vnawares, wherefore grant oh God of my life, that I may haue such continuall care, foresight, & diligent respect vnto the direction of my doings, cogitations, and wordes, as I load not my poore soule so much with the burden of sencelesse securitie, sinne and iniquitie, that the body being sodainly intangled with the snare of death, it be caried where there is no rest, no ioy, no comfort, or consolation, but continual mourning, weeping, & anguish of minde, as the glutton spoken of in thine holy Gospell, who going on blindly, loosely & carelesly, without regarde either of thee, or remembrance of his ende, in most detestable couetousnes, & al kind of wickednesse, was sodainly taken from his muche and welth which he had wrongfully gotten, and miserable hoodred by (yet denied poore Lazarus the crummes that fell, & were taken from his table) was caried by the diuel and his Angels into euerlasting and most painfull tormentes, where was weeping and gnashing of teeth:

Oh

Oh my sweete Lorde, let not mine heart be blinded with the baile of vanitie, nor noursed in the delights of this world, so intangled in the net of concupiscence, nor clad in the weedes of wilfull forgetfulness of mine estate, that I be taken as the rich man, who deuising within himselfe to enlarge his barnes, wherein he might conuey his graine so much increasing, who standing in his euill conceipt of couetousnes, thinking himselfe most secure, was taken vnawares from his abundance, and left his riches he knew not to whom. O most gracious & louing God, an vnhappy end, wher in seed of heavenly contemplations and godly cogitations (which thou requirdest at all times of such as are thine, but especially at the hower of death) ther appeared a most horrible intent of couetousnes, which thou vtterly abhorrest, a manifest token, good Lorde, of forgetfulness of his end, and an argument that he was the child of sathan: but thou shewest mercy to as many as conuert and turne to thee.

Oh my most louing father lighten mine eyes, that I sleepe not in sin nor wander in darknesse, according to the will of the flesh, that I fall not vnawares

waies into the dungion of diſtricti-
 on, death & hell, but make me alwaies
 ready and willing to come vnto thee,
 euen wth deſire, when it pleaſeth thee
 to call me by laying thy hand by any
 plague or ſickneſſe vpon me, let me not
 drawe, as it were backward, when
 thou inuiſteſt me to the ſweete banket
 of thy heavenly kingdome, as by the
 Woꝛde and Goſpell preached and re-
 uealed vnto vs, which is an eſpectall
 calling of vs, & when I feele my ſelfe
 diſtempered, greued or vexed with a-
 ny kinde of ſickneſſe, plague, or diſeaſe
 which is another of thy callings, and
 ſpeciall warning that wee muſt die,
 or when by courſe of time in extreame
 age, when we imagine our end to be
 neere: but (Lord) when I am at my
 daily buſineſſe & labour, when I eat
 or drinke, when I am in my beſt
 temperature and health, in my chie-
 feſt peares, all times, and in all places,
 giue me grace to thinke that death
 ſtandeth at my elbowe, alwaies rea-
 dy to ſtrike me, that I ſleepe not in
 ſinne & ſecuritie, til the time ſodaine-
 ly come of my departure, and ſo be ta-
 ken vnprovidèd, & periſh without re-
 pentance. oh Lord, who can perſwade
 himſelfe to liue long & ſee many daies
 ſpze.

especially in dangerous and contagious times of sickness, seeing so many examples daily to put vs in minde of death. For in the most temperate time of health, some at their mothers pappes, by humane iudgement likely to liue long, sodainly giue vp the Ghost, some in their youth, some in middle yeares, yea, and when grauest experience aboundeth, are sodainely called away, & are no more seene. All which notwithstanding (Oh Lord) such is h blindnes of our nature, that we thinke this world a continuall being for vs, and covet euen with greedines, to see many daies, where wee heape on vpon on, to the ouerburdening of our pooze soules, seldom or not at all thinking to die. But grant, my most sweete Lord, that as I desire to liue, so I may haue a greater desire to liue well, that I make an happie end abandoning the feare of death, that h cogitation thereof may dwell in peace within the mansion of my heart, and when it shal appoach neere vnto me, I flie not from it, but may go forth with ioy to meete the same: considering that it is a meane to ende my cares, and to begin my ioyes: it is the finishing of sorrow, & an entrance into blisse, which

made thy ſeruant Paul to ſay, That hee deſired to bee deliuered from the burthen of this life, and to be with thee, where is nothing but ioyes vnſpeakable, and contrary heere on earth, nothing but care and woe: which moued thy ſeruant Iob to call this life a warfare, and this world a wilderneſſe, where is nothing but conflicts betweene the fleſh and the ſpirit, dailie increaſe of ſinne, and continuall care of vanities. Oh God giue vs carefull hearts to loue thee. while we liue here, giue vs continual feare, vnſained zeale perfect faith, and godly care to doe good to all men, and earneſt deſire to come vnto thee, who art the end of all trouble and labour, and the beginning of eaſe, the end of ſtriſe, and the beginning of peace, the end of all miſery, and the beginning of all bliſſe, the ende of death, and the beginning of life: wherunto ſweet Lord, grant that with vnſained deſire, we may faithfully endeavour our ſelues to come, where thy Sonne is gone beſore to direct vs the way, and where thou ſitteſt to iudge according to euery mans deſerts, making all thoſe that thou findeſt with the Lampe of true faith burning in their hearts, partakers of the euerlaſting

king ioyes thereof. In number of
whome, oh sweete Lord, accept mee
heere, and cleanse me from al my sins,
that I may appeare among them in
the world to come, through the same
Iesus Christ our Lord: in whose
name I commend my selfe vnto thy
hands, to liue for euer in thee sweete
God, Amen.

O Lord increase our faith.

A short prayer, to be mindfull
and readie to die.



H God in whose hands con-
sisteth the life of all man-
kind, for thy Sonne Iesus
Christ, sake, vouchsafe to
giue me grace, to set before mine eyes
(as a most certaine marke, wherto this
fraile body of mine must tend it selfe)
the image of that which is to be faith-
ful, the end of paine, & the beginning of
pleasure, the end of miserie, and begin-
ning of blisse, but to the secure & care-
lesse the end of their pleasures, and be-
ginning of eternal paines: and vouch-
safe (good Lord) earnest desire of ser-
uing thee, and leading my life accor-
ding vnto thy will, that whensoever
it pleaseth thee to call mee, I be not
through

thzough feare stricken with doubt of
condemnation, but euen at the last
gaspe thzough vnfaigned faith in Je-
sus Christ may take and haue taste of
eternall saluation, that death be not
terrible vnto mee, but rather when it
commeth, I may with ioy receiue the
same, in the name of Jesus Christ,
mine onely sautour and redeemer, A-
men.

O Lord increase our faith.

A Short Praier for all men, at all
times necessary.

*Pray thou in faith for each degree,
As God by James commandeth thee:
So shalt thou prosper in thy waies,
And liue forth many and happie daies.*

THis Prayer following is for
the prosperous estate of all
men in generall, & hath ma-
ny necessary branches verie
fitt to bee often vled of Christians.
Wherein they pray not onely for them-
selues, but they craue things necessary
as wel for them that are absent as pre-
sent, yea for al men, a thing most com-
mendable and godly, and therefore S.
James willeth vs to pray one for ano-
ther,

ther, that we may be heard of God: for the praier of the righteous auaieth much. Loue thy neighbour as thy selfe, saith Saint Paule, & pray instantly for all men. Whereby wee see that it is not gynough for vs, neither are we discharged, praying onely for our selues: but we must pray for all men. Wherein is also included a commaundement to pray for our enemies, That God will blesse them with spirituall blessings whereby they may become conformable to his will, and so decline from their pretended euils against vs: but wee should especially pray for al Christians.

The Praier.



O almightie God,
the Father of all
I beleue in thee,
haue mercie vpon
vs, who most wretched
haue offended thee. Remember
not our offences, nor punish vs
according to the multitude of our
sinnes. Pardon vs, and spare vs
good Lord, whome thou hast re-
deemed with the bloude of thy sonne:

ſonne: Direct all our cogitations, and actions, that we giue noe occaſion of thine anger towards vs for euer: mercifully ſaue and defend vs from ſinne and miſchiefe, from the craftes and aſſaults of Sathan, from thy diſpleaſure and eternall damnation. Good Lord for thy mercies ſake deliuer vs, from darknes of miſbeliefe, from haſtineſſe of minde, from malice, enuie, hatred or double dealing, from euill motions of our corrupt fleſh, and from all worldly vanities. Saue vs from plague and peſtilence, from extreme hunger and famine, from ſordaine death, from hereſie and falſe doctrine, and grant vs alwaies will and ablenes, to fulfill all thy moſt godly commandements with a cleare and pure heart.

Be preſent with vs (good Lord) in all our troubles, vexation of mind & at the houre of our departure hence. And for thy meere mercies ſake be thou favourable vnto vs, in the day when we muſt giue account of our life paſt, that we be not rewarded accordiſg to our deſerts, but by the merits of thy ſonne Jeſus Chriſt, may inioy eternall ſaluation. Oh moſt mercifull and euer-living God, I moſt miserable & moſt wretched

Wretched sinner, heere humbly prostrating my selfe before thee, beseech thee to listen to my petitions. Grant vnto thine vniuersall Church, godly and deuout Preachers of thy word, and Gospel, that it may dai'ly encrease in vertuous and godly gouernment growing and proceeding from faith to faith truely knowing thee, and vnfainedly seruing thee. Grant vnto thy seruant Elizabeth our Quene, true vnderstanding of thy will and vnto her counsell, knowledge and wisdom, that vnder her, for her, and in thy name, they may establishe godly lawes, statutes and ordinances, for our good and godly gouernment: and vnto all thy people grace, continually to fulfill the same. We thou (good Lord) her defender in all assaults of her enemies, and so rule her heart in thy faith, feare and loue, that she may alwaies seeke to aduance thine honour and glory, deface superstition, error and false religion, and ever be able to vanquish and ouercome such as rise vp against her, or seeke the contrary. Lighten the hearts of all Bishops, Ministers & Pastors of thy Church with right vnderstanding and sincere knowledge of thy word, that they may

direct not only in ſpeech and doctrine,
but alſo by their conuerſation and liſe
ſoundly and ſincerely vtter the ſame, &
cauſe the ſame to be taught and publi-
ſhed to the true edification of thy peo-
ple. Oh Lord, let no ſuch as are put
in authoritie to ſee the due execution of
thy lawes, be ſlow, negligent, or igno-
rant therein, but indued with grace,
wiſdom & vnderſtanding, and boldnes.
may execute iuſtice, and maintaine thy
truth without affection, fauour, or re-
ſpect of perſons. bouchſafe to indue vs
all with continual vnſained goodwill
one toward another, that we may liue
all the daies of our liſe in vnitie peace
& godly agreement, pleaſing thee by li-
uing according to thy rule of thy bleſſed
commandements. Grant vs (oh Lord)
feruent deſire to be where thy worde &
Gospell is preached and taught, and
indue vs with thy grace, to heare and
beare away, and not only to heare and
beare a while, but to exerciſe the ſame in
our liſe & conuerſation, that the truth
of thy goſpel, which is the fruit of thy
holy ſpirit, may daiely increaſe in vs:
and call home all wandering ſoules,
which are caried into blindnes by the
ſubtiltie and procurements of ſathan,
and his wicked miniſters, following
Orange

strange Gods, and worshipping that
that cannot auaille in their distresse:
giue them (oh Lord) repenting hearts,
conuerting the soule. Shew them the
true light, that they seing it (though
a far off) may by little & little attaine
vnto the perfect enioying of the same.

Strengthen al them that haue taken
hold of thee by true faith and pure re-
ligion, that they fall not from thence
by anye deceiuable shew of anie coun-
terfait sect: comforte those that are
weake, & lift vp those that are downe,
that they by thee, and thou by them,
maist beat down, & keepe Satan vn-
der our feet. Watchsafe (good Lord) to
giue succour, helpe, and comfort to all
such as are in anye kinde of affliction,
danger, necessitie, or tribulation. Pre-
serue and keepe safe all such as labour
or trauell by sea or land, for the be-
nefitte of our common weale. Streng-
then all women with childe, and send
them good deliuerance: comforte all
them that are sicke, and giue them ey-
ther patience to beare it; or mittigate
their griefe: giue helth and nourish-
ment to all young childzen, and grant
them grace to goe forwarde in nurture
and knowledge of thy will, Lord we
beseech thee to shew compassion vpon

all ſuch as ſuffer impriſonment, & giue
them deliuerance at thy good pleaſure.
Prouide (good Lord) for ſuch poore
childzen as are fatherleſſe or helpe-
leſſe, conſider the cauſe of all widows,
and be helpfull to them in their di-
ſtreſſes. Lord haue mercie vpon all
men, forgive our enemies and ſuch as
perſecute vs, & if it pleaſe thee, turne
their hearts. Fruitiſie thoſe thinges
on earth which thou haſt appointed
for our uſe, and ſo increaſe the ſame
that wee may inioy the fruites there-
of with ſufficiencie for our neceſſities
in time conuenient. And vouchſafe to
giue vs grace to fall downe vpon the
knees of our heartes, with vnfeined
repentance of our finnes, that we may
obtaine at thy mercifull handes par-
don for our offences, negligences, and
ignorances, and vouchſafe to indue vs
with thine holy ſpirit, that wee may
goe forward in daily amendement of
our liues, and gouerne the ſame ac-
cording to thy wil, vnto our liues end
Amen.

O Lord increaſe our faith.

A

A praier for the true obseruation
of the commandements of
the Lord.


*Pray that thou maiest fulfill the vwill
Of him whose hand defends thee still,
And these precepts forget thou not,
Which Moses for thy safetie wrote.*

Blessed is the man (as saith Dauid) that delighteth in the Law of the Lord, and meditateth therein day and night: he shall be blessed in his goods in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwise, he that declineth from his commandements and neglecteth them, shall be accursed in all his waies, and nothing shall prosper with him, although for a time it flourish in shew, the end of the same wil be euil. And therefore Dauid in his praiers (considering his owne infirmitie) besought the Lord to instruct him in his commandements, saying, Make me oh God, to vnderstand thy lawes, & I will meditate vpon all thy wonderous works, yea
his

his delight was in the commandements of God. And Salomon ſaith, That hee that turneth away his eares from hearing the law, his praier ſhalbe abhominable. For it is the will of God, that we ſhould keepe his commandements. Pray therefore that God will ſtirre vp in you an vnſained zeale in all your doings & enterpriſes, to obſerue the law of the Lord: which none without the eſpecial helpe of the ſpirit of God can doe; pray therefore for the aide of the holy Ghoſt, to do the will of God. But wee may not thinke that wee can performe the law of God ſo ſoundly, as nothing ſhal be found amiſſe in our doings, though we be neuer ſo precise: for then we deceiue our ſelues, for we are all ſinners, & therefore what we want in performance of the will of God, Chriſt is readie with his merits to anſwere for vs. Yet may wee not bee therfor diſſolute and careleſſe, but ſtudious in the commandements of God. And for that to performe them to the vttermoſt we be vnable, wee muſt craue Gods aſſiſtance, to doe it, as farre forth as poſſible we may.

The

The Prayer.


 O almightie Iehoua, God
 of Heauen and earth, who
 hast promised thy selfe e-
 uen from the beginning,
 to bee our Lord and our GOD, our
 shield and our fortresse, our buckler &
 defence, our Castle and refuge, who
 hast brought vs with a mightie and
 strong hand, with an outstretched
 arme, out of the land wherein wee
 were strangers, wherein we liued in
 bondage, vnder the yoke and tyranny
 of Antichrist and sathan, into the land
 that floweth with the milke and hony
 of true religion, wherewith thou fee-
 dest the soules of the faithfull ones,
 to their vnspeakable comfort: Grant
 that as through thy meere mercy and
 loue thou vouchsafest to bring vs in-
 to this world, and to frame vs to thine
 owne image and likenes, so we may
 account thee as our onely God, wor-
 shipping none other besides thee, ma-
 king to our selues none image of any
 likenesse, eyther of things aboue, or
 things beneath, nor to seeke helpe at
 the handes of any (as a God) beside
 thee, who as by thy mightie power
 thou broughtest the childzen of Israel
 out

out of Ægypt, by the handes of Moses and Aaron, where they were in bondage, where they were continually oppressed with sundrie kindes of vexations both of bodie and mind: So thou hast vouchsafed to bring vs and to deliuer vs from a greater bondage, seruitude and flauerie, euen from the power of Sathan, vnder whose tyrannie wee rested, and now escaped not by any other pollicie, strength or power, but by the bloudshedding of thine onely sonne Jesus Christ, who tooke vpon him the death of the crosse for our sakes, to bring vs from darknesse wherein wee walked according to the will of the flesh, vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of sinne, into the land of righteousness, from blind ignorance to the bright shining daie starre of thy heavenly will, who art not onely a most louing and gentle Father, but also a most sharpe punisher and reuenger, who art not onely desirous that wee should come vnto thee, but art also most iealous ouer vs, least we should seeke or follow any other gods besides thee, yea in all our afflictions & troubles, thou wilt that wee seeke onely vnto thee, & beeing

beeing relieved, to attribute the only
meane thereof vnto thy selfe, whereby
thou hast promised to be mercifull vn-
to thousands that loue thee, feare thee,
seeke thee, and truely take hold of thee,
as there onely God : And againe,
threatenest vengeance vpon the third
and fourth generation of them that
hate thee, and follow strange gods
neglecting thy commandements. Oh
sweete God, vouchsafe that we neuer
put our feete toward any straunge
gods, appeare their help neuer so like-
ly or plentifull, but it may both now
& euer continue in our hearts, to con-
fesse both in word and conuersation,
that there is none other God besides
thee, who art a most gracious and lo-
uing father. Haue mercy vpon vs, O
Lord, haue mercie vpon vs, and so
vouchsafe to direct vs in all our do-
ings, cogitations, and words, as wee
may alwaies & in all things fulfil thy
will, without taking thine holy and
most glorious name in vaine, by blas-
phemous speeches dishonouring the
same. Keep vs most louing father not
only from þe most detestable sin of per-
turie, whereby thine holy name is of-
ten defaced, & as it were troden vnder
foot, as in making it the authoꝝ of ab-
homi-

hominable fallhoods & lies, but from
 all friuolous and vaine othes, which
 (to the great grieve of thy children, &
 dishonour of thy name) are most vn=
 comely in the mouthes of such as vn=
 reuerently and rashlye vse it, even in
 common speeches, without anye v=
 gent cause, whereby they fall into
 the moste hagnous sinne of takinge thy
 moste glorious name in vaine. **O**
A L M I G H T I forgive vs, and graunt
 that wee maye vse such a reuerente
 manner, and godlye order in tryall of
 matters in controuersie, as wee maye
 bee alwayes true hallowers, and not
 abusers of thy name therein. And
 forasmuch as thou within sixe dayes
 diddest finish al thinges in the begin=
 ning, and in the seventh day didst rest
 from the same labour commaunding
 vs to obserue the sanctification of the
 same for euer, and to rest from all la=
 bours, trauailes, and worldly busines,
 and not only our selues, but all other
 whome thou haste committed to our
 charge, as Seruants, Oxen, Asses &
 such like: Grant that we maye not on=
 ly laye aside all worldly cares and bu=
 sinesse on the saboth daye, resting our
 wearied members, but maye in all
 things sanctifie and keep it holy, with
 godlye

godly exercises, diuine prayers, and
heauenly meditations, with carefull
and diligent regard to the auoiding
of all wanton pastimes, foolish & vn=
comely exercises and vnlawfull prac=
tises, whereby oftentimes, the affecti=
on being moued to impatience, pou=
reth forth collar to the dishonouring
of thee. Let our conuersation be alto=
gether modest, mortifieng our owne
desires, wholly applying our selues,
not only on the saboth day, but all the
weeke, yea all our whole life, to the
seruice of thee, to the honouring and
glorifieng of thy name, to the benefite
of our soules, profit of our neighbours,
and due reuerence to our parentes,
whome thou hast commaunded vs to
honour, loue, and obey as the instru=
mentes of our beginning, thou beeing
the workeman. Graunt Lozde, that
wee truely and vnfainedly reuerence
them, as thou wilt we should, that
we may long continue vpon the earth,
not in the number of carelesse & diso=
bedient children, in whom resteth no
thankfulness for so great benefittes,
had and receiued at the hand of their
parentes, from whome thou hast said
thou wilt withhold thy blessings, and
altogether depriue them of their li=
bertie,

bertie of liuing. But grant that wee may ſo order our ſelues by thy grace, both to them and other our ſuperiours that we may receiue at thy hands many good gifts, and length of daies here according to thy promiſe in Chriſt.

Let it likewise pleaſe thee, oh Lord, for to confirme thy bleſſings in & vpon vs, as that it may goe wel with vs all the daies of our liues. Take from vs ſweet Lord, all deſire of reuenge, all rancour, malice, & hatred, leaſt the diuell, (who readily ſtands to picke vs forward to a deſperate mind) procure vs to ſlay the innocent. Wee beſeech thee Lord, let not at anytime ſuch euill imaginations enter into our hearts, leaſt we (giuing our ſelues ouer therunto) looſe the raiues of our naturall diſpoſition, which is ſo inclined to wrath, that vnleſſe the ſtrength therof be ſubdued, or the venemous ſting therof pluckt out by vertue of thine holy Spirit, it prouoke vs to waite opportunity to wreak our malice with violence vpon ſuch as by ſmall occaſions haue offended vs, yea, and by little and little breake out in to the flame of deadly hatred, and to ſeek to deſtroy the innocent.

O Lord forbid it, and keepe vs from
the

the most pernicious Sinne of adultery, which beeing so odious in thy sight, thou causedst to fall in one day for the same 23000: but indue vs with thine holy spirit, that we may keepe our bodies cleane and vndefiled members of thee, indued with perfect charitie, may abandon all occasions that may procure vs to offend thee, retaining a godly behaviour, which thou dearly louest, and expell euil concupiscence which thou much abhorrest.

O mercifull God, vouchsafe to keep vs from taking any thing by indirect means from any man whom we ought to loue as our selues, the desire whereof, good Lord, proceedeth often by scarcity and want, by pouertie and neede, which indeed thou art able & willing to releiue without any such vnlawful meanes. And therefore I beleeche thee to grant vs a sufficient and necessarie portion, or else constancy and vnfained hope in thee, to be releued in thy good time, and bitterly to detest the horrible Sinne of Stealing: for thou hast promised neither to faile vs, nor forsake vs, calling faithfully vpon thee in time of our necessity. And as we ought to beware of taking any thing from others by stealth, so likewise vouchsafe vs
grace

grace, when any occasion serueth, or
matter forceth, to beare witnesse of
the trueth of any controuersie, graunt
vs heedefull mindes, to depose and tes-
tifie that which is trueth according to
our knowledge, without any re-
spect either of abilitie, friendshippe,
or fauour of the one, or the enmie, malice
or pouertie of the other. And graunt
that wee raise no false accusation or
flaunder vpon any man, considering
that the same fault wherof we wrong-
fully accuse another shall be imputed
great vnto our selues, but that wee
may keepe our mouthes from speak-
ing any thing hurtfull vnto others,
and shewe our selues helpfull both in
worde and deede. And like good men,
muse and meditate befoze hande what
we ought to speake, not letting the
bridle of our tippes loose, to bable out
that which first cometh into our minds,
and that we may content our selues
with our estates, whatsoeuer thou
sendest, without any vngodly desire
of any thing that belongeth vnto our
neighbours. And grant vs by thine
especiall grace, euermore truely to
obserue, and faithfully to fulfill all
thy most godly commandements. In
the name and for the sake of thy sonne
Iesus

Jesus Christ, in whose name, as wel
for grace to keepe thy lawes as also for
all necessities for bodie and soule, I
heartily pray thee by þe prayer which
he hath set downe vnto vs in these
wordes:

Our Father which art in Heauen, hal-
lowed be thy name, Thy kingdome
come, thy will be done in earth as it is
in Heauen. Giue vs this day our daily
breade, and forgiue vs our trespasses,
as we forgiue the that trespass against
vs, and lead vs not into temptation, but
deliuer vs from euill, Amen.

○ Lord increase our faith.

A short prayer to fulfill the com-
mandements.



Prasomuch, oh God
of all wisdom and
mercie, as thou for
our direction and
good liuing, hast by
the handes of the
Prophet set downe
& prescribed vnto vs godly instituti-
ons for vs to follow, promising to blesse
them that keepe the same, & to punish
the breakers thereof, I most humble
pray

pray thee to vouchſafe vs not onely diligent care & daily indenuour, but eſpeciall grace to fulfill all thy lawes, according to thy bleſſed wil in all things through Jeſus Chriſt, Amen.

O Lord increaſe our faith.

A Prayer for the true ordering of worldly riches, verie neceſſarie for ſuch as God hath indued with the wealth of this world.

*Even as thy vvealth increaſeth ſo
Pray that them vvell thou maiſt beſtow.
For they that haue their vvealth at vwill,
Are plagued vvorſt (vving it ill.)*



VR Lord and Sauour Jeſus Chriſt, the fountaine of all libertie giueth an hundreth fold in this life, & life euerlaſting in the world to come, to al ſuch as for his ſake ſhall forſake all worldlie goods vnfainedlie, to followe him; commanding vs to bee readie to giue, & glad to diſtribute to the neceſſitie of others, and that not vaine-gloriouſly. For he ſaith in the ſeuēth of Mat-

Matthew, that the left hand should not know what the right hand giueth. But giue & it shall be giue thee, & minister vnto the holy ones of God, and it shall be rewarded thee. Break thy bread vnto the hungry, giue drinke vnto the thirstie, &c. And take heed that when thou giuest, let it be for Gods sake who hath giuen thee store, to the end that thou shouldest extend thy liberalitie to the relief of the necessity of his Saints, neither grudgingly, nor by compulsion, nor for praise or vainglory, but with modesty, & zeal, concealing thy good dedes, & thy heavenly father shall reward thee openly. Couet not to be rich, least thou fall into temptations, and into many foolish & noysome lustes, which drown men in perdition and destruction: for the desire of money is the roote of all euill, and causeth men to fall from faith, to pearce themselves with many sorrowes. Therefore while wee haue time, let vs doe good vnto all men, and chiefly to those that are of the household of faith. Bee doers of the word, and not hearers onely, deceiuing your selues. Trust not in vncertaine riches but in the liuing God, whose handes preserue the poore as well as the rich, not respecting the person of the one,
more

more than of the other: hee regardeth and carefully prouideth for the needie and thoſe that are in neceſſitie, that truſt faithfully in him, and ſendeth the rich man emptie away at the laſt. Therefore, to doe good & to diſtribute forget not, for with ſuch ſacrifice God is pleaſed.

The Praier.



H bountifull God & moſt mercifull Father, I thanke thee, ſoꝛ that although I came into this worlde naked, bzinging with mee not ſo much as one raggeto couer this ſillie and weake bodie of mine, wanting ſuſtenance and foode, without the which (ſweete Loꝛde) life cannot indure, I haue receiued the ſame at thy mercifull hande, and that moſt largely, the one to couer and keep my naked members from ſhame, from parching heate in the Summer, and extreame colde in the Winter, and the other to feede and nourish me, inſomuch as I haue by neither of thoſe extremities fainted oꝛ decayed to this day. I haue not continued in nakednes, wherein I was boꝛne but in warme and neceſſarie cloathing: not in hunger, but
in

in fulnesse not in scarcitie, but in abundance, and sufficiencie of all things, not in want, but in wealth, not in labour, but at ease, not among the lowest, but with the highest, which blessings of thine, oh Lord, I confesse were not gotten by mine owne industry and paines, not by mine owne policie or wisdom, nor bestowed on me for mine owne sake or desertes, who am borne in sinne, but were sent from thee, as thine owne free blessings farre passing the capacitie of man to comprehend, by labour to get, or policie to purchase, but onely by thy blessed providence, setting thy helpfull hand vnto the godly industrie of such, as by by their vocation and iust trauaile shall endeavour to gather the same, which is thine onely and bountifull gift, as also where thou givest and blisset the children with the inheritance of their parents is thine vnpeakable blessing. And therefore grant sweet Lord, that as thou hast freely bestowed these thy giftes vpon me without any desertes of mine, so grant that I may duellie consider the mutabilitie, the slipperie holde and vnconstancie thereof, and with such feare and reuerence vse
I them

them, as the feare of alteration doe not loade and encumber my minde with such vngodly cares, as diuine worldlings seldome to rest without some doubt and perturbation of mind, breeding within them diuers great inconueniences, as haughtines of mind, contemning others of inferiour conditions, with a grudging disdain of them, in respect of themselves, puffing vp their hearts with arrogancie, hainglorie, excesse, gluttonie, and finally leading them into all kinds of vices, making them euen to forget themselves and thee, being led by the indirect rule of their owne proper nature, which is altogether contrarie to thy will. But forasmuch as these our worldly riches doe tende eyther to the winning or losing of thy fauour and loue, and thy loue is the end of our happinesse, grant vnto mee and all men thy grace and assistance in bestowing, ordering, and occuppyng these terrestriall things, that neither the loue of worldly commendation nor praise of men make mee prodigall in spending them, nor coueteousnesse drawe mee to hoorde and laye them vp, to canker and rust, and where it may bee taken with theeues but

but as I haue plentifull, so I may be
liberall, distributing according to the
proportion thereof vnto the necessitie
of others, as the cause of their neede
and mine abilitie shall require. And
as it pleaseth thee to increase our store
so make vs more and more thankfull,
and more ready to giue, enduing vs
with the more humilitie, gentlenesse,
and pitie, that we may stretch forth
our hands with a glad heart, to helpe
the helpelesse, to feede the hungrie, to
cloath the naked, to comforte the
comfortlesse, that these thy bounti-
full giftes be not bestowed vpon vs
in vaine. That wee bee not in case
like the rich man, spoken of in thine
holy Gospell, turning our eyes from
the begging cries of poore Lazarus,
but may willingly impart such things
both of our table and store, as it hath
pleased thee to bestow on vs, vnto the
necessitie of the poore: take from vs
all hardnesse of heart, and extreame
dealing towards such, as by any light
offence haue displeased vs: consi-
dering that wee are our selues, as
the lowest, meanest, and weakest, and
not to disdain the simplest, alwaies
weighing our beginning, and our

preſent eſtate, how it may pleaſe thee to alter it, and what may befall vnto vs befoze, or in the end, as alſo to be mindful of ſuch as are of lower eſtate and calling, yea of the worſt and pooreſt, and to doe for them the beſt wee may, and as occaſion ſhall require, without ouercharging any that for their reliefe ſeeke any thing at our hands, that in the end wee may be found good and faithfull ſtewards of that talent which thou haſt put vs in truſt withall here.

O Lord, make me willing to forgive them that offend me, acknowledging my ſelfe a thouſand waies more offence vnto thy Maieſty. Pardon mee, O God, of thy mercie, and giue me grace to amend mine euill and corrupt life, and let me not by miſpending and abuſing thy giſtes here, make forfeiture of ſo precious a dwelling place, as thou through the bloodſhedding of thy Sonne Ieſus Chriſt, haſt vouchſafed to all ſuch as ſhew themſelues faithfull ſtewards of thy talents here. Make me to conſider (good Lord) the vanities of this wretched worlde, and giue me thy grace daily to contemplate, and in faith to behold the faireneſſe, beauty,
and


and certainty of thine heavenly kingdome, that I may daily growe in hatred and contempt of this baile of misery, and the vaine pleasures thereof, and be readie at thy fatherly call, to come vnto thee, willingly bearing the burthen which the world continually chargeth me withall.

Oh Almighty and mercifull God, giuer of all good things: and the taker of them away againe at thy good pleasure, make me in prosperitie alwayes thankfull: and if thou visite me with pouerty, endue me with perfect patience, that the delight of the one lull me not asleepe in the cradle of securitie, nor the heavines and griefe of the other waken me with the dangerous darts of despaire. Strengthen good Lorde, for thy Sonne Iesus Christes sake, and helpe me in this my great account which I haue to peeld at my last and finall Audite, and which I am to make before thee, the high steward of my soule, when and where there shall be nothing left vndischarged, but shall bee forced to account receipts and actions, which I little thinke on now, and prooued euen then to be partell of that whereof thou madest me steward here.

Graunt therefore, gracious Lord, that I may not bestow my talent onely to mine owne ble & behoofe, but to the furtherance & helpe of them that stand in neede thereof. That in the end thou maiest with this comfortable saying receiue me: Oh thou faithfull seruant, seeing thou hast beene faithfull ouer a little. I will make thee steward ouer a great deale: euen partaker of that place which thy Sonne hath purchased. In hope whereof, I doe wholly yeelde and commend my selfe and all that I haue vnto thy hand, praying thee to direct me by thy grace and wisdom, to the bestowing it according to thy will, in the name of the sonne Iesus Christ, to whome with thee and the holy ghost, be continuall laud and praise, for euer and euer, Amen.

O Lord increase our faith.

A short prayer to vse wealth as we ought.

 O God almighty, the giuer of all good things, the only stay of mankind, their guide & comfort, giue grace vnto mee thy seruant, that as thou hast blessed my store & increased my welthy
in

in so much as I haue not onely that
 which may suffice mine owne necessa-
 rie want, but haue also sufficient to re-
 leue others in need. Driue from my
 heart any naturall desire of more, and
 giue me a will to distribute, and accor-
 ding to the abundance of my wealth,
 to feed the hungry, to cloath the naked,
 & do al things else which thou requir-
 est of them on whom thou bestowest thy
 blessings to the furtherance of god-
 liness, and not to liue to my selfe, & for
 my selfe onely, but to the help of al that
 want my furtherance, that laying by
 a good foundation, in the end I may
 leaue the worlde willingly and pur-
 chase through Iesus Christ thy king-
 dome eternally, which for his sake
 grant vs sweet God, Amen.

O Lord increase our faith.

A prayer to be said of a woman
 with childe.


*As Eue thy Grandame causde thy thrall,
 Pray to the Lord, eise it he shall:
 For as by Eue thy thrall some came.
 Christ Iesus since did ease the same.*

PRAY that God may mitigate the
 paines of your trauell, which by
 reason of the trasgressiō of your grand
 mother

mother, Eue. God hath pronounced to bee great, saying vnto you all. In sorrow you shall bring forth your children. And you daylie see that the extremitie thereof doth often ende the daies of manie, who before the houre of their trauaile were healthfull and strong, wherfore I thinke it a part of great wisdom to prepare & addresse your selues against that houre, as against the time of death, for without the mercifull helpe & fauour of almightie God you cannot escape death. But God is both mightie and merciful, he can & wil deliuer you luckely if you serue him truly. Wherefore I wish that as manie as are in that case, do betake them humble on their knees vnto Gods will, in heartie praier for his aide, without whose outstretched arme, no womans help can be auailable in that behalfe: praie therefore, praie that God of his tender mercie, will vouchsafe you an houre, wherein you may happilie be deliuered, and bee made ioyfull mothers. God is the best midwife, the best nurse and the most comfortable guide of all them that depend vpon him in their trauaile.

The

The Prayer.


O mercifull God and omnipotent father, and creator of all things, who in the beginning hadst placed mankinde in moste vnspeakeable happinesse, where they shoulde haue continued, had not our first parents broken thy precept and will whereby they procured the heauy indignation against themselves & their posteritie for euer, so that the earth for their sakes was accursed, denying things necessarie for their vse, without their great laboz, industrie, paines, & sweate of body. And vnto vs the daughters of Eue for her transgression thou hast adiudged most grieuous paines & torments of body in the trauaile of childbirth, saying: That in sorow & great paines we should bring forth our fruit: a heauie sentence thou knowest it is, (**O** **L**ord) & we feele it to take sharpe effect in vs. But sweet **L**ord, forasmuch as thou art mightie and bringest all things to passe according to thy good pleasure, and shewest thy selfe in nothing more omnipotent, than in the conceiuing, forming, & bringing mankinde into this world, which (althogh it were in the beginning ordained

A s

most

most easie) yet by the subtiltie of our continuall enemye sathan, in causing our first parents to transgresse the commandement, & to breake the will by tasting the forbidden fruite, it is now most painfull, grievous, and perillous. Insomuch (O Sweet Lord) as without thine especiall grace, fauor, & mercy it is altogether impossible for vs a weake sex, fraile women, to beare and abide the same: our imperfection and feeblenes is such, as of our selues we are not able to endure the least of all the pangs and sorowes that doe accompanie this kinde of trauaile. Wherefore (Sweete Lord) mine humble and hearty desire vnto thy maiestie is for Iesus Christes sake, that thou wouldest vouchsafe to extend vnto me, and to all women in this my like case, thy mercy & louing fauour to mitigate the pangs thereof, that wee may be able patiently to endure & continue the pangs of our trauaile at the houre appointed. And make that easie and light vnto vs, which our deserts haue made burdensome & heauy, make that sweete which our owne deserts hath made sober, that the burthen wherewith I am now lodē may gratefully be deliuered frō my weake body.

Send

Send vs all (good Lord) happie deliuerance, that we may be made ioyfull mothers. And vouchsafe vnto mee and to all that haue conceiued, & bee with child, strength to bring forth that which thine omnipotēcy hath so wonderfully wrought in vs. Wee present with vs in our troubles (oh Lord) help vs most mercifull God & mighty deliuer vs. Let thy power, might & loue be no lesse manifested in the deliuerie than in thy forming of thy creature, that being through thy goodnes made glad and ioyfull mothers, we may obtaine our perfect strength againe, & line to praise & please thee for euermore. Amē

O Lord increase our faith.

A short and most necessarie praier,
alwaies to be said of one
with child.



O Lord, whose goodnes we haue offended, & deserued infinite plagues, looke vpon me and pardon mee, lay aside thy iustices, and shew thy mercy, let me intoy the benefit of thine helping hand, and not feelee the waight of thine heauie hand. Favourably lighten mee of his heauie burthen, in thy
good

good and gractous time, and in the
houre and instance of my deliuerie, bee
present with mee (Lord) and tender
my safetie, through Iesus Christ.

O Lord increase our faith.

A thanksgiuing to God after the
deliuerie, to be said of the women
that are present.

*As God hath now deliuered thee
So well thy praise deserueth hee:
For if he had not stood thy friend,
Those pangs had brought thee to thine end.*

TOrasmuch as it hath pleased
Almightie God of his greate
goodnesse to giue thee good
deliuerance, and to rid thee from the
great paines & perill, wherewith thou
wert euen now afflicted, fall down hum-
blie and prostrate thy selfe in heart, with
the rest that are present, giuing no lesse
vnfained thanks vnto his omnipotent
maiestie, for his holy helpe in sauing
thee, than thou diddest or oughtest to
pray for his aid happily to deliuer thee:
and let not the ioy or glad tidings of a
son, or daughter born into the world, or
the departure of the so much possesse
thine hart with ioy or heauines, but that
it may be alwaies readie to giue praise
to God for thy safe deliuey. Learne of
Hannah

Hannah, who being deliuered of a Son gaue heartie thanks to God. And think not that (the extreame plunges of the very birth being past) thou art presently acquitted of all dāgers, for the weaknes, frailty & rawnes of your health, is many daies after great. And therefore whatsoeuer thou be (tendering thine owne safetie) praise God continually, praying for strength, & he will giue it thee, for vnthankfulnes is a meane to purchase (in steed of Gods fauour) his indignatiō to punish thee a new, praise the Lord with thanks, it is a sacrifice acceptable vnto him. And thinke not thy selfe discharged of great cause to thanke him, by whose means thou hast thus prosperously conceiued and happily beene deliuered.

The Prayer.



O almightie and mercifull God the onely aide, stay and comfort of all those that trust in thee, the principall helpe of them that feare thee, we giue thee most humble, heartie, and vnfained thanks, for that thou hast boughsased to deliuer this woman **O** thy seruant from the great paines and trauell of childbirth, which are so great, so greuous and so dangerous that euen

uen by thine owne wordes they are said to bee most grievous: Insomuch (Sweet Lord) as whensoever thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans pain in trauaile.

Therefore we confesse and acknowledge that we in the behalfe of this our sister, are so much the more bound vnto thee, so far extending thy forbearance and helpe to her deliuerie from such extemitie and anguish, wee fall downe euen vpon the knees of our hearts, with vnfeined thanks for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest that although shee be deliuered of this heauie burthen, yet great paines and danger continue, which without thy most sweet mitigation therof, will driue her to further griefe and sorrow, euen to death. Wee humbly beseech thee therefore to consider of her estate, and of thy goodnes vouchsafe to mitigate and assuage the same, that shee may be able to beare it with perfect patience and continuall thanks for her happie deliuerance,

(a) And

(a) And forasmuch (sweete Lorde) as the tendernes and misery of man-kind is such, &

(a) Omit the rest if the childe be departed, saying the Lords prayer, and the rest at the end thereof.

they can not of long time after their birth, attaine to any meane to helpe themselves, but wanting the diligent aide & attendance of the mother and nurse they soone perish. Wee beseech thee to strengthen this litle infant & tender babe now come into this baile of misery, & if it be thy good pleasure to vouchsafe it life and longer abiding here, grant it ablenes and strength to receiue such food and nourishment as thy prouidence hath assigned for such litle infants and sucklings, and so increase within the paps of the mother or nurse such nurriture, as may be sufficient for the maintenance of the life and health thereof, working with such effect within his bowels of tender infant, as it may thereby growe more and more to the estate of mā, according to thy good pleasure, & strengthen both the mother and the infant that they may both growe to such perfect health & ablenes, as the one may giue, the other take, sufficient substance

nance for the preservation of life, and increase of strength, through the mightie power and working.

For which (Sweet Lord) and for all things els necessarie for them, and for all other in their like case, wee pray vnto thee, as thy sonne Iesus Christ hath taught vs, saying. Our Father which art in heauen, Hallowed be thy name, Thy kingdome come, Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread, And forgiue vs our trespasses, as we forgiue them that trespass against vs: And lead vs not into temptation, but deliuer vs from euill, Amen.

Oh Lorde receiue this woman thy seruāt. and euermore mightily defend her. Oh Lord blesse this litle babe, & receiue it into the number of thy children. O Lord guide it euermore to the full obtaining of thy fauour & mercy, and to the perfect fulfilling of thy will all his daies, Amen. To thee bee all praise for euermore, Amen.

O Lord increase our faith.

¶ A Praier for wisdom.

*As worldly wisdom seeketh nought,
In time of need auailing ought:*

*So heavenly wisdom worketh still,
The things that please Gods heavenly will.*

Wisdom (as saith S. Augu-
stine) is the knowledge howe
to chose things that are good
and to auoide those things
that are euill, And Aristotle defineth
it to be a vertue of the minde, wherby
those graces are obtained, which tend
to the felicitie of this life & the life to
come. *Thomas Aquinas* saith that wise-
dome is the meane whereby we are re-
conciled vnto God. And the Prophet
Jeremie saith in his seuentene chapter
that euery man is a beast by his owne
knowledge. But the wisdom that is
from aboue is pure, peaceable, gentle
easie to bee intreated, ful of mercy &
good fruites, without iudging & dissi-
mulation. It is a iewell vnspeakable:
more precious then gold: a more ex-
cellent thing then it, no mā can attain
vnto. For what more excellēt thing can
we craue at the hands of God, then that
wherby we may doe that onely which
is good, and such as tende to eternall
felicitie, & which reconcile vs to God
our maker, through Christ our redee-
mer and Sauour, the beginning wher-
of, is the feare of the Lord, whose loue
to-

towards vs is ſo great that he willeth him that wanteth it to aſke it at his hands, and he will giue the ſame moſt abundantly (aſking it in faith) as he gaue vnto Salomon ſo plentifully and in ſuch ſort, as they came from the furtheſt parts of the world to heare the ſame, & becauſe that God wil be known to be the author of it, he often withholdeth it from the wiſe and mighty of the world, and giueth the ſame to the ſimple and poore in the ſight of men. Let vs pray therfore that we may obtaine it, it is better then gold or precious ſtones, and more ſweeter than hony or the honycombe, without which mans wiſedome is fooliſhnes, his abundance ſcarcenefſe, his ſtrength weakenes, his glory ſhall be turned into ſhame.

The Prayer.

O almightie and euermourning God, whoſe gift it is that babes, ſucklings & men of baſe degree, haue the knowledge and vnderſtanding of thy will, and men of profound learning, deepe ſtudy, and worldly experience often want the ſame. It is thou which expelleſt darkneſſe and giv'eſt light, which takeſt away ignorance, & plant'eſt knowledge & wiſedome, denyng
the

the same to none that vnfaignedly aske
it at thy handes, without the which
nothing can be obtained which good
is, nothing auoided which is euill,
nothing continue safe be it neuer so
durable, nor any enterprise, either
rightly begun or happily ended. And
that did Salomon very well consider
(hauing promise at thine hands, that
whatsoeuer hee asked he should ob-
taine) and therefore aboue all things,
aboue welth or riches, worldly praise,
renowme, or glozy, beauty or strength,
yea, aboue possessions or kingdomes,
he onely requested wisdom, which
thou so abundantly bestowedst on
him, that they repaired & came from
farre to heare the same, which is none
other thing (Sweete Lorde) but the
knowledge of thy diuine will and
heauenly misteries: it is the know-
ledge how to choose the good & auoid
the euill, it proceedeth only from thee,
and with thee it hath beene from the
beginning: vouchsafe to send it down
from heauen, where it attendeth a-
bout thy seat and replenish mine hart
with the knowledge thereof. Giue me
a new heart, and a right spirite, for
mans vnderstanding faileth in many
things, but thy wisdom instructeth

eth the simple, & maketh the tongues
of infantes eloquent, directing the
steps of the blind, and reforming the
pathes of the simple. Wherefore, Oh
Lord, I most humbly beseech thee, to
establishe the same in my spirit, and
write thy lawes in mine hart, that I
walke not in the way of error, but
may abstaine from sinne, cleaue vnto
righteousnes, and walke in innocen-
cie all the daies of my life. Oh sweet
Lord, graunt me this thine especiall
gift of heauenly wisdom, that I may
perfectly know what thy diuine will
and pleasure is, that I may alwaies
direct my waies by the rule ther of,
louing thee in all things and aboue
all things, continuing most thankfull
for all thy fatherly benefits bestowed
and conferred vpon mee. And that
prosperitie overcome me not, nor in
aduersitie I bee foolishly moued to
seeke remedie or reliefe elsewhere but
at thy hands onely, who art my God
and my Saviour, and who hast pro-
mised to giue wisdom to all them
that faithfully aske it.

Oh Lord heare my praier, and let
my crie come vnto thee. Giue me per-
fect wisdom, whereby I may truly
discerne the difference betweene thy
heauenly

heavenly revelations (which is wisdom from above) and vaine cogitations of worldly wittes, considering that the one in all things as well in aduersitie as prosperitie, in sicknes as in health, in anguish of minde, trouble or grieve of bodie as in wished estate and pleasure, continuing most constant, stable, patient, and firme, with due consideration, that it can not be but good, whatsoeuer thou sufferest to light vpon vs: Forasmuch as contrariwise (sweete Lorde) the other seeketh with more diligence to auoid afflictions, troubles, & worldly calamities, the crosse (sweete Lorde) which thou layest vpon thy children, then wisely to auoid thy heauie displeasure, and that by worldly deuised meanes, as by riches, friendship, pollicie and strength: with this deceiueable and sonde conceite, that Fortune where shee fauours there is plentie and peace, but where shee frownes there is continuall want and trouble.

But my most sweete Lord and heavenly comforter, graunt that it may be farre from my heart to thinke that any thing commeth to passe otherwise then by thy Almighty prouidence

dence who willest nothing, nor doest
any thing but what is most expediet
and necessary for the vse of the bodies
and soules of thy seruants, which we
can not rightly conceiue, without
this speciall gift of thine, wherewith
for thy Sonne Iesus Christs sake,
endue vs, that we be not led by sonde
conceit, or deceiue our selues with
worldly experience, but governing
our liues according vnto thy will,
measuring all our actions, wordes,
and thoughtes, by the right rule of
knowledge, and weighing them in
the balance of perfect wisdom, in the
end we may be found in the number
of those discrete Virgines, who had
their lampes continually readie, and
not in the number of those that were
taken vnprovidid, that the comming
of thy sonne Iesus Christ, be not ter-
rible vnto vs, as to the slothfull ser-
uant, for want either of the light of
a pure life, or gaires by our talents,
but most acceptable and ioyfull, ha-
uing the lampe of loue & the candle of
a true faith continually burning with-
in the secret closet of our hearts: that
in the end we may haue free entrance
with thee into that moste glori-
ous kingdome, which thy Sonne
Iesus

Jesus Christ hath purchased by his blood for all beleeuers, Amen.

O Lord increase our faith.

A short prayer for wisdom.

As long as we beare about
 this fragile bodie, imprison-
 ing the soule, I confesse O
 Lord, that our natures seeke
 by all meanes that which is contrarie
 to the spirit, accounting that wise-
 dome which is meere foolishnesse.
 Wherefore good Lord vouchsafe to
 send downe that wisdom which wat-
 teth about thy throane, and plant the
 same in our hearts, that measuring all
 our doings and deuises by the rule
 thereof, we may alwaies doe and in-
 tend that which liketh thee, and shun
 the contrarie, in all things, through
 Jesus Christ our onely sauour and
 redeemer, Amen.

O Lord increase our faith.

A most comfortable praier for such as
 are in any kind of trouble, distresse,
 or tribulation.

Though thraldome thou doe here abide,
 Be patient, God will soone provide,
 To ease thee or to end thy daies:
 Beare thou his crosse and giue him praise.

Like



like as the furnace trieth and seasoneth the Potters vessel, & as the fire purifieth the siluer from the drosse, so doth aduersitie season and purifie the hearts of Christians from drosse of securitie. For by crosses and many troubles commeth patience, & by patience hope through triall, and therefore should we thinke it an exceeding ioy when troubles, assaults & penurie pricketh vs, according to the wil of God, wherby we are stirred vpto commit our selues to Gods protection and will, by well doing, manfully bearing all afflictions, all extremities of this world, and keepe (as it were) secret the sorrowes which calamity bringeth vnto vs, & that with patience, wherby we shal appeare happy men, & receiue a crown of life which God our faithfull Creator hath promised to al those that beare his crosse with patience; for God who is faithfull, shal not suffer vs to be tempted aboue our strength, but in the midst of our temptations, shall make a way, wherby we shal be able to beare whatsoeuer he layeth vpon vs. And thinke not that want of reliefe in povertie, lack of comfort in sicknes, vexation

ation of enemies, ſlaunders, miſreports, contemptſ, or any other kind of trouble either of bodie or mind, happeneth vnto thee by fortune, as it is among ſuch as haue not the feeling of the truth) commonly termed. But by the prouidence of God, & that for thy good, if with wiſedome thou weigh the ſame by patience, accep ing it, as a fatherly louing correction, putting thee in mind of thine offences, and inheritance of worldly vanities: and bee not diſmaid, but turne from thy wicked waies, cleauing and referring thee by heartie praier vnto God (whoſe will it is for thy better profit, that ſuch things ſhould light vpon thee) without irkſome taking it or with greater deſire to die, than had S. Paule when he praied to be looſed & to bee with Chriſt. Although many in ſuch extremitieſ couer to be out of the world, and deſperately run into many euils: but ſtand thou faſt, ſtand faithfully, and take patiently all croſſes, all afflictions, all temptations & calamities heere, being a readie way to patience, and pray for the aide of Almighty God whoſe hand is alwaies readie to helpe ſuch as are afflicted for h'ſ ſake: he will not ſuffer any greater affliction to fall vpon vs then hee thinketh fit for our

comfort. For we must consider that by many tribulations wee must enter into the kingdome of heauen. And therefore let vs call vpon God in the day of trouble, and he will deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we cry, and be not heard (I meane presently relieued) let vs not take it heauily, it is for the best, wherfore let vs accept it willingly, and make of necessitie a vertue, which is to take patiently that which of our selues we cannot auoide.

The Praier.

MY God, my God, vouchsafe to turne thy louing and fauourable countenance towarde mee the poore creature whome for my sinnes thou hast brought low & cast into contempt of the world and my enemies laugh & reioice thereat, insomuch as I am become like an Owle in the desert, that the birds of the aire gaze and wonder at: my estate is altered, my store is turned into scarcity, & my wealth into want, my plentie into pouertie, and ioy into sorrow and sadness. Oh sweet Lord, my prosperity is turned into aduersitie: my friends haue forsaken me: and where they

they haue often promised to helpe me,
they do not only not perform the same,
but they disdain my company, they
loath and abhorre my presence: I am
utterly refused of all mine acquaint-
tance, & they that were before my fa-
miliars are now my deadly foes, who
shake their heads at me crying out &
saying: There, there, so would wee
haue it, now God hath forsaken him:
& such like grievous torments am I
forced to beare at the hands of such as
would gladly eat me vp. But thou
sweet Lord see'st how I am clapt vp
in cares, how I am inuironed with a
thousand causes that procure intolle-
rable griefe, both in bodie and minde,
hauing no refuge, no place of defence,
no meane to helpe my selfe, beeing so
bewrapped in calamity, that I cannot
enioy any perfect libertie either of bo-
die or mind. But most sweet Lord,
most louing and most fauourable, most
able and most readie to helpe such as
come to thee laden with distresse: loe
heere I lie at the gate of thy mercie,
knocking for ease, humbly craving thy
assistance, who hast willed such as are
heauy laden to come vnto thee. I
come, I come sweet Lord, as one bur-
dened with griefe, wanting comfort, &

lacking reliefe: receiue me & helpe me,
shew thy louing countenance, and ex=
tend the helpe of thy holy arme, & I
shall be safe: mercifully heare me after
thy wonted goones, consider my dis=
tress, weigh mine afflictions, looke vp=
on my troubles and send me aide, af=
foord me reliefe, & grant mee thy com=
fort: So shall my sorowes be turned
again into ioy, my pouerty shall be re=
lieued with sufficiencie, & all shall go
well with me. For (Sweet Lord) al=
though when I consider mine state,
when I view my present miserie and
feel my want, I am stricken with great
sorow in mind, and vexed with intol=
erable griefe: yet when I consider the
cause of my troubles, with due consi=
deration of thine intent therin, I can=
not but comfortably resolute my selfe.
For then doth inward comfort allwaies
the extremity of my griefe and sorow,
remembryng that thou hast said, that
whom thou louest, thou punishest, but
for a time for his t. i. ill: wherby being
armed with patience thou wilt come
aga. ne and visit him in loue and com=
fort him: and these my desires I ac=
count Sweet Lord) as a sweet medicin
for my security, wherein I haue liued
ouerlong a careless wretch: but now I
fee: e

feelee that I went astray in my prosperitie, and thou hast called me home by this aduersitie. Wherefore I cannot but giue thee thanks (Sweet Lord) for this thy fatherly correction, in altering mine estate, for better triall of my patience, that by patience I may take hold of hope, that so by hope of thy goodness, louing kindnes, and fatherly promises (which deceiuest no man that vnfainedly dependeth on thee) I may enioy a most comfortable renewing of my happy estate againe, at thy good pleasure. I cast all my burthen vpon thee, as thou wilt all those that are heauy loaden to doe. Refresh mee most louing and mercifull God, refresh mee with the timely showers of thy fauour and loue, that the ioy & gladnes of my heart may grow vp, & choke the weeds of sorrow and anguish of minde: Oh my surpassing comforter, leaue me not destitute of thy defence & patronage: vouchsafe euermore to be present with me in all my troubles, in my distresse and want, that I faint not, but may rather reioyce therein, knowing that a crowne of life is laid vp in store for as many as beare the yoke with patience. Assist me (Sweet Lord) in all these vexations and temptations of mine, that

I may patiently looke for thy good deliuerance, which although it come not as I wish, yet that (staying thy leasure) in thy good time, I may be satisfied of my godly desire, which thou hast promised neuer to defraud vs of, nor suffer vs to depart empty away.

There was neuer any confounded that trusted in thee, nor any forsaken that called on thy holy name. Thou raisest the simple out of the mire and dust: thou puttest downe the mightie from their high seat, & exaltest such as are meeke and of a lowly mind Make me therfore meeke & humble, patient, & contented, to accept what thou vouchsafest to lay vpon me for my tryal. For this I know & acknowledge (Sweet Lord) that although I bee poore, thou giuest riches, although I bee weake thou makest strong, although I bee blind and see not the successe of thy louing kindnes, thou canst open the eyes of my vnderstanding, by the experience of thy readines to relieue mee, in this my distresse and miserie.

Oh Lord mine aide is of thee, my comfort in thee, and all my toy cometh from thee. Grant therfore (Sweet Lord) that I think not the continuance of this my hard estate to bee long, or
but=

burdensom vnto me, but may willingly accept the same as most sweet, light and wholsome for mee, and of a short time, alwaies referring it to thy good pleasure, whether thou wilt raise me vp or keepe me low, whether thou wilt, leaue me in this distress or relieue mee with the most comfortable beu of thy blessings. Thou knowest what is most necessary and expedient for mee: and therfore doe with me what thou wilt send me helpe when thou wilt, and as thou wilt. Doe heere I lie at the gate of thy goodnes and mercy, stil looking for thy stretched out arme, to remooue that, which not of malice, but of loue thou hast laid vpon me. Lord for thy mercies sake, glue me not over, leaue me not altogether helpelesse, take not thy fauour vterly from me: But as thou hast fatherly corrected mee, so vouchsafe louingly to embrace mee againe, sweet God, for thy sonne Iesus Christs sake, Amen.

O Lord increase our faith.

A short prayer to be often said
in trouble.

When



When thou wilt O Lord,
remoue this heauy burthen
from me, renue my comfort,
and driue away the cares of
my heart, by the hand of thy louing
kindneſſe whom by my ſinne I haue
offended: come againe vnto mee, O
Lord, in loue ſhew mee thy louing
countenance, take away theſe miſe-
ries which I haue deſerued, and as in
loue thou puniſheſt, to the ende I
ſhould conuert from ſin: So Lord I
being ſorry for my ſinnes, heartily pray
thee to giue mee grace and comfort a-
gain, through the ſame thy loue, for
Jeſus Chriſts ſake, Amen.

O Lord increaſe our faith.

A prayer to be defended from
enemies.

*If thou take God to bee thy ſtay,
Thy foes ſhall not thy ſoule diſmay:
But if elſewhere thou looke for aide,
The ſimpleſt will make thee diſaide.*



If it bee poſſible (as
much as in thee lieth)
haue peace with all
men, and offend none.
but if it fall out that the
world hate thee with-
out

out cause, take it not grievously, but if thou haue deserued it, be sory & seeke vnitie & concord quickly, lest sodainly thy aduersaries entrappe thee in thy waits, and so discredit thee. The most iust men haue beene wrongfully accused, and haue (guiltles) beene condemned, in many and sundrie things: as Christ himselfe, the patterne of all integritie, the Sauour of the world was accused of drunkennes, of working by the power of diuels & such like, yet praied he for his enemies. So likewise pray for your enemies, and do for them what lieth in thee, as to feede them when they bee hungrie, giuing them drinke when they be thirstie, cloathing them & harbouring them. Blesse them that curse you, doe good to them that hate you: and pray for them that hurt you: so shall you haue recompence at the hands of God. And in an any wise seeke not to reuenge, for it is the office of God. Serue him, and hee will blesse thee, and wil lay his curse vpon thine enemies, and will saue thee out of their hands. Saul could not hurt Dauid, in respect that Dauid put his trust in God, although he were his mortall enemy. Reioice not at thine enemies fall, neither be thou glad when he decayeth: But pray for his amendement. And God

as he hath promiſed will be thy rocke,
and deliuerer, thy ſheild and horne of
thy ſaluation, and thy refuge from
their cruelty. For fearing him, thine
enemies ſhal feare thee. Fiue ſhal chafe
an hundred, and an hundred ſhall put
ten thouſand to flight: for the Lord hath
reſpect to them that loue him & keepe
his couenant, he will ariſe and ſcatter
their enemies, yea, as the ſmoke vaniſheth,
ſo ſhall he driue them away, and
as wax melteth at the fire, ſo will hee
make thine enemies to periſh at his
preſence: truſt in him faithfully, and
feare not the force, the tyrannie, the
malice, the enuie, the ſiniſter practiſes
and miſchieuous pollicies of any man.
Put thy truſt in the Lord, and verely
hee ſhall defend thee.

The Prayer.



Kepe mee, O God, from
the hands of ſuch as goe a-
bout to doe me hurt, and vn-
deſeruedly wait to take away
my life; for many ther be that hate me,
ſeek my ſhame my deſtruction and o-
uerthrow, inſomuch as without thine
aſſiſtance, thy protection & aid I ſhall
not eſcape their hands, I ſhall not a-
void their tyranny, they will obtaine
their

their desires, and accomplish their deuises, to mine bitter vndoing. Lord, they are many more than I can number, that seeke to doe me euill, yea, and some of them my neighbors & familiars, & such as I nothing suspected: and not the least of them but is of power & ablenes to destroy me, yea, as it were to eat me vp, vnles thou take part with mee against their fury: but if thou bee on my side I care not who is against mee, then shall I not feare what man can doe vnto me. Why should I therefore feare such as now go about to hurt me, that indouour to discredit me, and to ouerthrow my goings? They shall not preuaile, they shall not haue their desires accomplished which they intend against me. Oh Lord bee on my side, & then wil I not say in mine heart, they are so many and so mighty, that I can not resist them, so furious that I cannot escape them, so politique that I cannot preuent them. My trust is in thee, & vnto thee I lie in all their assaults, who art a castle and forte. He so strong, that there is none be he neuer so victorious, that can preuaile against the least that trusteth in thee, and resteth vnder the shadow of thy wings. Therefore Lord for thy Sonne Iesus Christ:

Chriſts ſake receiue mee, who come
 vnto thee as the ſtrength of my being
 humbly beſeeching thee to looke vpon
 my cauſe to conſider my troubles, and
 to weigh the ſorrowes of my heart,
 liſt vp thy ſelfe againſt the furiousnes
 of mine enemies, drive backe and con-
 found mine aduerſaries thine owne
 ſelfe, ſight thou againſt them that fight
 againſt mee. Turne their deuils and
 wicked imaginations from me, eyther
 to thy amendment or to their owne
 hinderance: let the weapons which
 they liſt vp to hurt me withall, rather
 pearce themſelues, and the malicious
 words which they vtter to my re-
 proach and diſcredit, redound to their
 owne ſhame: let ſuch as ſeeke to perſe-
 cute me without a cauſe bee diſcomfi-
 ted & driven backward, giue me pati-
 ence to beare their cruelties, conſide-
 ring that there was neuer any, (no
 not the moſt righteous) but haue
 beene ſubiect to the euill diſuiſes, ſlan-
 derous words, and wicked practiſes
 of the wicked, whoſe tongues were
 full of guile and the poiſon of Aſpes
 vnder their lips, who were not aſha-
 med to ſpeake moſt opprobriouſly of
 thine owne ſelfe, ſweet Jeſus, who
 waſt void of all offence, yet ſue thy
 thee

t hee and thine Apostles. Wherefore I
who am a wretched sinner one of no
reputation, cannot but take these ex=
treame Dealings of mine enemies with
the greater patience, with greater hu=
mility and more heartie thanks, for
accepting me as worthy to bee of the
number of such as the wicked do hate
and grudge at. But most sweet Lord
bouchsafe that as thou sufferest for a
time, such raylings, backbitings, me=
nacing words, euill opinions and mis=
conceits, so farre to pꝛeuaile against
me, for the better inuring my frail na=
ture to beare greater burdens: So
bouchsafe of thy mercy, to pꝛeserue
me from all such enuious hearts and
malicious tongues, and defend mee
from all bloodthirstie men, and from
the hands of such as go about to hurt
me: that although the arrows of their
wrath light on euery side of mee, I
may not be dismayd, but so much the
more encouraged to beare it by thine
own example: that in the end in steed
of them it may please thee to choose
out and appoint as fit familiars for
mee, such as may bee faithfull, godly,
vertuous, religious, louing & friend=
ly, that both in a godly feare of the
one, and zealous loue of the other, I
may

may beare my ſelfe, by thine example and grace, ſo bpꝛight in all my doings, as mine aduerſaries take none aduantage againſt me: but ſeeing the ſinceritie of my life, and ſoundnes of my conuerſation, they may be altogether aſhamed ſo much as to mutter any thing againſt mee, much leſſe deuile a-ny thing to hurt mee withall, or to ouerthrow my goings: and that the godly and ſuch as are of the houſhold of faith may be glad and reioyce at my conſtancie, loue my company, deſire my conference. frequent my familiaritie, and leane faithfully vnto mee and I vnfaignedly vnto them, that the vngodly & ſuch as hate the righteous, may be aſhamed of their euil dea'ings againſt me.

Oh Lord ſtrengthen my faith, and arme me with continual hope in thee, whereby I may be able to withſtand all the cruelties of mine aduerſaries, in ſuch ſort as they may know it to bee thy ſelfe, who fighteſt for mee and defendeſt my cauſe againſt their furie. Behold, (O Lord) my truſt is in thee, thy rod comfort me, and thy ſtaffe ſtay me vp, that I fall not into their hands by truſting in mine owne ſtrength, which is as a broken reed: in
mine.

mine owne pollicy or wisdom, which
is foolishnes before thee: or in the help
or friendship of man, which is vaine &
fallible. But lead thou me and guide
me in all my doings, cogitations and
woꝛds, least I erring from thy com=
mandements, inclining my heart to
vanitie and vice, mine enemies take
iust occasion to say, Oh ha, we saw it
with our eyes, and bring bp an euill
report of me, and that deseruedly. Oh
Lord guid me in all trueth, establish
in my heart true desire and ablenes to
walke bpꝛightly in all my waies, in
humblenes of minde, not in pride, least
they say, he is so haughtie hee knoweth
not himselfe. Deserue me from drun=
kennes least they say, hee is now out
of the way of discretion, hee is beside
himselfe, we haue now fit opportunity
to worke our willes on him, and so set
an and hurt me. Vouchsafe to keepe
me from the dangerous desire of flesh=
ly lust, from haunting the places suspe=
cted or polluted with vncleannes, least
they (taking iust occasion by my lewd
behaviour) speake that which indeed
may redound to my shame & deserued
infamie. Finally, oh Lord keepe mee
from all euill, that although by reason
of my corruption I bee naturally in=
clined

clined to wantonnes and excesse, thou wilt giue me sobrietie, soblines, loue, (euen to mine enemies) chastity, wisdom and discreet vnderstanding, both of their wiles and mine owne weaknesse, that through thy grace I may frame my doings according to thy heauenly will in all things, leading the whole course of my life in sinceritie & godly behaviour, magnifying thy holy name, who so regardest the prosperitie of thy seruant, that thou sufferest him not to fall into the hands of such as would eat him vp. And let not the aduersaries of thy trueth, O Lord vnjustly reioyce ouer me tauntingly and contemptuously mocking me as they are woont, vlesse thou thinke it conuenient for mee. I am in thine hands, and doe confesse it to be great & good reason, that thou shouldst doe with me what seemeth best to thy fatherly will: accounting this thy triall of my patience, to proceed euen of thy meere loue. And therefore if thou wilt that they set vpon mee or follow mee, to kill me, to persecute me, to laugh & scoone at mee, to frame opprobrious speeches and deuises against mee, let thy will be done: yet vouchsafe to continue my defence, my strong Castell

stell, and as it were the pillar of a cloud standing betweene me and them as thou stoodest in the wilderness betweene the tents of the Egyptians, & the tents of the Children of Israell, that the Aegyptians could not preuaile against them, but were ouerthrowen in their owne imaginations. Lord, if thou wilt thou canst turne their hearts, thou canst mollifie the hardnes therof, thou canst turne their hatred into loue, and their malice into good will: thou canst giue them in steede of hearts to worke wickednes, mercifull and godly minds. I referre it to thine heauenly prouidence, & wholly commit my selfe into thine handes, humbly praying thee for thy Sonne Iesus Christs sake, to deale with mee and them according to thy mercy and louing kindnesse, and not after our deserts: be thou mercifull vnto mee, and euermore mightily defend mee, vnto my liues end, conducting me bp rightely in all my waies for Iesus Christs sake, Amen.

O Lord increase our faith.
And euermore mightily defend vs.

A ſhort prayer for the defence a-
gainſt our enemies.

Lord I am a ſinfull creature, and
haue deſerued thine indignation a-
gainſt mee, yea I confeſſe that I haue
deſerued many & great puniſhments:
yet Lord for thy mercies ſake turne
thee vnto mee, and haue mercy vpon
mee, let not mine enemies preuaile in
their miſchieuous deuils againſt me.
I am in thy hand, and they are within
the compaſſ of thy power, ſtay their fu-
ry, let them not take effect in their de-
uiſes againſt me, but for thy Son Je-
ſus ſake ſtand betweene vs and put
them backe, and as I haue offended
thee by naturall blindneſſe, ſo by the
working of thy holy Spirit I ſhall
riſe to thee, and liue in thee againe,
through Jeſus Chriſt our Lord which
vouchſafe to grant, & they may not onely
not preuaile, but be aſhamed and fly:
ſweet God, Amen.

O Lord increaſe our faith.

A prayer when a man taketh
a iourney.

*Before thou take thy iourney pray,
That God by Chriſt will guid thy way.*

For



Orasmuch , as the earth is replenished with many perils and suddaine daungers , whether wee ride or go, whether we worke or be idle, we haue great cause to take diligent regarde, that when wee take a iourney, to desire instantlie the Almighty God to conduct vs, as hee vouchsafed to conduct Tobie by the hand of his Angell Rhaphaell, in his iourney to Rages, defending him from many dangers, and especially from the fish, which was like to haue deuoured him. To whose protection and defence if we commit our waies, and repose vnfainedlie our defence in his fatherly care, he shall likewise send his Angel to take such charge of vs, that no kinde of dangers shall preuaile against vs, especially if wee faithfully pray his aide, behauing our selues godly and vertuously, not prouoking his anger, by enterprising that which is either vncomely or vnlawfull, but to be doing good: as S. Paul, who behauing himselfe godly in all iourneies, faithfully and often professed that the right hand of the Lord mightily defended him. The like care hath hee surely
of

of al such as trust in him, & direct their waies according to his will.

The Prayer.



Almighty God, & most mercifull father, who guidest & defendest all those that in thy name walk & trauaile in this world, vouchsafe to stretch forth thine hand ouer mee thy pooze creature, lead me, & conduct mee in this my iourney, which by gent occasion forceth, & vouchsafe that considering the pathes, yea euery corner of this wretched vale of misery are replenished with innumerable perils & dangers both of bodie & soule, wherin without thine assistance, protection and aid, without the help of thy mightie hand & outstretched arme, we cannot but fall & perish, walking and wandring in the troublesome & dangerous coasts of the earth, where robbers theues and euill affected persons, in great number secretly lurke, violently to take not onely our proper substance & goods, which by the great labour & sweate of our bodies we haue gotten or otherwise by thy prouidence are giuen vs, but our liues also if they be not prevented, & we by thy good and fatherly prouidence defended: I humbly beseech thee, O h God almighty,

if

if any such lie in waite in the way at
this time, grant mee foze knowledge
therof, that of thy meere mercy I may
happily auoid their pretended euill,
either by betaking me another way, or
being defended vnder the shadow of
thy wings, may so encounter with
them, that by the force of thy right
hand I may overcome them, being of
mine owne selfe of no force, neither li-
eth it in the strength of our owne
hands to put back or overcome such as
in this wicked intent arise by agaynst
vs. It is not the sword, the speare,
nor strength of the horse, but thine
owne power that ouercommeth for vs
and saueth vs. **A.** Whafe therfore O
Lord thy holy Angell to go with mee,
let him goe before me, and direct me, to
saue me, preuenting me from all dan-
gers as he did thy seruant Tobie, go-
ing into a straunge countrie. **p.** Conduct
mee safely (sweet God) in the name
of thy sonne Iesus Christ, that my
busines may take good successe, and I
may make a safe and prosperous re-
turne, without hurt eyther by the mer-
cilesse & great waters, by wild beasts
of the field, or by any other casuall
meane. Saue me from the stroke of
thunder, from lightning and tempest:
preserue.

preſerue and keepe me, as the apple of
thine eye vnder the ſhadowe of thy
wings from the waies of the wic-
ked, that accompliſhing the end of my
iourney, I may effectually finiſh and
with happy ſucceſſe end my buſineſſe,
& by thy omnipotent conduction pro-
ſperouſly returne againe according to
thy will, without hurt of bodie or
ſoule for Jeſus Chriſt thy deere ſons
ſake, Amen.

O Lord increaſe our faith.

A thankſgiuing after re-
turne.

*At thy returne giue God the praiſe,
Who ſtill conducts thee in thy waies.*



Conſider what dangers thou
haſt eſcaped, in paſſing the
perilous places of the world
(no place of time beeing
without this danger.) And therefore
at thy returne, eyther vnto thine owne
home, or to any other place of reſt, be
not vnmindfull to giue God heartie
thanks for his gracious protection, and
fatherlie conduction. So ſhall hee, our
heavenly protector, euermore be mind-
full to direct thee in all thy waies. But
forgetfulneſſe of his louing kindneſſe
three in

therin purehaseh his displeasure and ouerthroweth thee vnawares. Wee see how many perils we are subiect vnto, some falling from their horses, or their horses falling on the break their leggs their limmes, & bruise their bodies in such sort, as sometime insueth present death: yea oftentimes a slip from a stile or in the plaine way, breedeth many hurts to many. So that I say these casualties considered, wee are bound to be carfull to serue God, who preuenteth all these misfortunes, and preserueth vs frō all euils both of soul and bodie. Let vs not be therefore forgetfull to craue Gods protection at all times, and in all our trauaile.

The Praier.



Thanke thee, O most louing & most mercifull God, that it hath pleased thee to giue me prosperous and happy return from this my iourney by whose mercifull protection I haue escaped many and sundry dangers, which do abound in all corners of the earth, and hast giuen mee such successe in my busines, as I trust shall be to the best, and hast of thy goodnesse and meere mercie, brought mee againe to mine owne home and dwelling place

place to recreate and reſt my wearie members. I thanke thee, O mercifull God, for protecting & ſauing mee thy ſilly creature from all perils, from drowning by water, from the ſtroke of thunder, & blaſts of lightning, from the clawes & talowes of wild beaſts of the fi ld, and for defending mee from thieues, robbers, and men of bloody conditions, & for preventing me from hurt of body, & many other casualties which the miſeries of this wretched world doth miniſter, & wherby I haue both ſeene & heard of diuers to haue periſhed: I do acknowledge it to be thine only goodnes, thine vnſpeakable loue & meere mercy, that I haue eſcaped them not able ſufficiently to praife thee for the ſame, nor to yeeld ſufficiēt thanks for thy fauor therein. But ſweet Lord, I humbly refer ſuch laud, honour, glory & deſerued praife as my weaknes cā yeeld. Giue me power & ablenes to praife thee, as of right I ought, through Jeſus Chriſt our lord
 O Lord increaſe our faith.

A thankſgiuing to God the father,
 God the ſonne, and God the holy
 Ghoſt worthy to be often ſaid.

*Giue thanks to God, v who did vs make,
 And to his ſonne ſo deere:*

W^{ho}

*Who did our ranfome undertake,
With the holy Ghoft fo decre.*



Although wee cannot sufficiently please God, our heavenly father for his great loue in making & creating vs in the beginning to his owne image & likenes (and that when we were not:) let vs yet humble our selues with duetiful obedience, as good childrē to a louing father praying for grace to set forth (as much as in vs lies) his praises with Dauid saying: great is the Lord and maruailous worthy to be praised, who made heauen & earth, the sea & all that is therein: who keepeth his couenant & fidelitie for euer, giuing vs for his son Iesus Christes sake all things for our vse in time cōuenient. As by the placing of the starres in heauen, with the sunne & moone, their course and orderly motions, the hearbe of the field, & due māner of their spring fading and withering againe. The sea so inuironed, compassed, & (notwithstanding the rage and force therof) kept within his limits and appointed bounds with the fishes so infinite therein, both small and great, and the ebbing & flowing therof, which all serue onely for the vse and seruice of man, yea and without the which man could not continue: yet


L

especially

eſpecially and aboue al things, ſo great was his loue, that he ſpared not for our ſakes to giue his only ſonne euen to die moſt vndeſeruedly vpon the croſſe, for our redemption: which loue of the Father therein, as it mooueth, (or ſhould mooue) a great deſire of thankſgiuing in vs, ſo doth the obedience of the ſon giue vs a greater occaſion of thankſgiuing than the tongue of any mortal man can expreſſe, by whoſe acceptance of the pangs of death, came the remiſſion of all our finnes, as witneſſeth the holy Ghoſt, the water of life, which beeing ſprinkled in our hearts, procureth vnfained loue, wherby we haue acceſſe to Chriſt our onely mediator to God the father. Conſider the vnſpeakable patience of Ieſus Chriſt onely for our ſakes making oblation euen of his owne body to pacifie his fathers wrath, the benefit wherof is ſo infinite, that no tongue can ſufficiently ſet forth, in redeeming vs from the puniſhments due for our tranſgreſſion, which no ſacrifice elſe coulde obtain, to make vs one with God the father againe, continuing our only mediator & interceſſor vnto the end. Wherefore praile God the Father who made vs, praile God the Sonne who hath redeemed vs, and praile God the holy Ghoſt

Ghost who hath sanctified Gods elect,
and giueth light vnto the hearts of all
such as serue the Lord vnfainedly.

The Praier.

 O almighty God, maker and
creatoz of all things, conser-
uer of al that thou hast made
and protectoꝝ of all that loue
thee, who in the beginning madest all
things of nothing, which all rest in
thy hands, and in thee haue their
continuance and being, and without
whose prouidence they shou'd conuert
againes to nothing, wee yeeld vnto thee
all laud, praise and gloꝝ, and vnto
thee ascribe all power, maiestie, and
dominion who rulest all things, woꝝ-
kest all things, and disposest all things
accoꝝding to thy will, to thine owne
gloꝝie, and to our vnspeakable and
vnderferued comfort, who are as pil-
grims and strangers, and without the
same thy continuall protection, as crea-
tures foꝝsaken and cast-awayes.

Loꝝd, thy hand guid th all things,
pꝛeserueth all things, and giueth all
things foꝝ our vse, most disobedient and
stifnecked childꝛen. who notwithstanding
though thou through thy mercy
& loue, vouchsafest in the beginning to
place vs in þ gardē of happines where

We ſhould haue continued, had not our
 firſt parents by tranſgreſſion made ſeiz-
 ſure therof, and ſo highly diſpleaſed
 thee, that thou repenting of the ma-
 king of them, diddeſt drowne the whole
 world for our ſinnes ſake: and yet ſo
 tender was thy loue, ſo ſoone was thine
 anger conuerted into a deſire of our
 ſaluation, that thou vouchſafedſt to
 ſend into this world Jeſus Chriſt to
 redeeme vs into thy fauour againe,
 (ſurpaſſing loue, where the offended
 ſhould ſeeke attonement with the of-
 fender!) For which thy ſingular loue,
 & mercy infinit, we cannot ſufficiently
 thanke thee, O God of my comfort:
 nor thee (ſweet ſauour) Jeſus Chriſt
 for thine obedience, for thy great humi-
 lity and ardent deſire of our reconcilia-
 tion and eternall ſaluation. Lord in-
 crease my faith, and ſend me thy grace,
 and indue me with thy holy ſpirit, that
 I may heartily render and continually
 yeeld all poſſible thanks vnto thee, not
 onely for creating keeping and preſer-
 uing vs hitherunto, but alſo for reach-
 ing vnto vs thine hand of loue againe,
 after our great and long diſobedience.
 I thanke thee, O Saviour Jeſus
 Chriſt, redeemer and Saviour of
 Soules, who reſuſcitedſt not, but moſt
 Willingly

Willingly acceptedst (for our redemption from hell and eternall death, being then thine enemies) the opprobrious death of the crosse, among notorious offenders, being often spitefully intreated, buffeted, spit at, reviled and most iniuriouly handled, not for thine owne (sweet Iesus) but for our offences, for our sinnes, yea, to purchase that by thine obedience, which we lost by wilfull rebellion, against thy heavenly Fathers precept and will. O good Iesu, wee thanke thee, that it hath pleased thee to leaue the sacred mansion of thy fathers right hand, and celestiall being, & to put on the base attire of a servant, to walke in the troublesome pathes of this miserable world, and yet thinking it is no robberte to be equal with God, though leauing his heavenly habitation for a time (according to his providence and heavenly knowledge) to suffer heere in this vale of misery, in this desert of sin, most cruell & most shameful abuses, onely for our sinnes, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath and deserved displeasure towards vs for the same, but thy death onely, and sacrifice of thy precious and undefiled bodie upon

on the altar of the Crolle, who willingly ſufferedſt the ſame for our ſakes, notwithstanding they were ſo grieuous, ſo intollerable and odious, that by reaſon of the extremitie and anguiſh thereof, thou wert conſtrained to ſweat water and blood.

O ſurpaſſing loue, oh loue, without the which the hatred of thine omnipotent father had not beene appeaſed, nor remooued from vs! Oh loue, without the which we had bene barred of all acceſſe vnto the ſeat of mercy and wanted fauour of almighty God, and continued in his heauie diſpleaſure to our bitter deſtruction, death & damnation! Oh ſweet Jeſus, oh healthfull comforter, giuer of health, and reſtozer of life, how can we but praife thee? how can we but loue thee? how can we but magnifie and extoll thy hoꝝ name for euer, ſo tenderly louing vs, that by thy meanes (without our deſerts) we are reſtozed from death to life, from the deſerued diſpleaſure of our creator, to his vnſpeakable loue and fauour, without which we had periſhed both bodies and ſoules. We haue attonement now with him, that befoze we had ſo greatly offended, God our maker, without whoſe fauour we fall, and without
 whoſe

whose helpe we perish and passe to naught. O sweet Iesus, thou hast taken vpon thee, not onely to die for our redemption, and to rise againe for our iustification, & to place vs in the sweet mansion of thine heauenly knowledge: but hast also promised, to continue our mediator to thy heauenly Father for euer, while we mortall men liue as sinners in this vale of misery, making continuall intercession for vs, that hee will bouchsafe neuer to withdraw his louing countenance from vs his poore creatures, but to be our castell, stay, and strong refuge vnto the end.

O Lord Iesus Christ, wee giue thee thanks, not only for that thou hast bene for a time here present with vs on earth, to manifest thy selfe vnto vs by the visible shew of thine humanitie, but in making the cause of thy comming certainly known vnto vs, which was (indeed in that thou wast very God) to call vs from blindness and errour wherein we walked according to the wil of sathan, to take hold of thy miracles & wonders, which thou so apparantly didst worke, to declare and manifest thy selfe to be our redeemer & advocate, and to confirme the same in our hearts by faith, as thou diddest in the

4 hearts

hearts of thy Disciples, who notwithstanding they beeing present with thee continued yet neuertheles in darknesse and misbeliefe without the working of thine holy spirit in them, whereby they confessed thee to bee very Christ, Sonne of the liuing God, and onelie Saviour of the world.

Among all which thy gre t benefits (Oh good Iesus) wee yeeld thee all possible thanks, for that it hath pleased thee to leaue vnto vs, after thy departure vnto the right hand of thy father, the lantern of light, the Gospell of comfort, the word of trueth, the food, whereon our soules may continually feede at full, without the which wee had beene left vnto our former darknesse, walking in errour, and in our wonted ignorance.

And for that thou knowest vs from the beginning, to be carried into blindness and errour, wron gfully interpreting the parables and darke sentences of thy Gospell, through the same thy loue hast left vs a continuall comforter, euen thy holy Ghost, proceeding from the father and thee, who in the likenes of a Dove descended from heauen vpon thee, shewing himselte vpon the Apostles in fierie tongues. Oh
holy

holy Ghost our comforter, wee peeelde thee most humble thanks, that through the gift of thy grace we haue our harts prepared, our vnderstanding lightned & mouthes opened, to conceiue rightly thy word, to declare abroad the wonderfull things of thy law, and to manifest the secret mysteries of the kingdome of God. Thou art the true light, and the light of trueth, without the which it is impossible to please God the Father, or to haue accesse to God the Sonne, who together with thee, O holy Ghost, art but one God in essence though thre in person.

Make our harts pure, make vs cleane, sanctifie vs & seale vs among the number of the elect and chosen, that when we shal approach vnto the seat of iudgement, we may receiue through the merits of Iesus Christ, not onely the stipend of seruants, but the reward of obedient childzen, euen the inheritance of the kingdome of heauen. There to rest with thee, O Father our maker, and with thee O holy Ghost our comforter and sanctifier, for euer and euer: To whom bee praise and eternall glorie, world without end, Amen.

A prayer to be ſaid before the receiuing
of the communion.

Before thou come his table neere,

Prepare thy ſoule, make conſcience cleere.

Here is ſaid ſufficient in a
godly exhortation ſet downe
in the booke of cōmon prai-
er, to ſtirre vp the mindes
of all well diſpoſed perſons, willingly &
zealouſly to come to this holy Table :
wherunto before we come, we ought to
addreſſe and prepare our hearts, to put
off all rancour, malice, wickednes, & all
kind of vice, with the fruits of the olde
man, which is diſobedience and ſin, and
to put on the new man, which is righte-
ouſnes, comming therunto in a pure and
clean heart, abounding with loue, peace
faith and charitie, that we may receiue
it to our comfort. Read the eleuenth
Chapter of the firſt to the Corinthians,
from the twentieth verſe vnto the nine
and twentieth, and there ſhall you finde,
not onely the manner of the inſtitution
and right celebration therof, but alſo
how we ſhould receiue it with heauenly
proſperity, the danger being likewiſe mani-
feſted, which hangeth ouer the head
of the vnreuerent and vnfaithful, in re-
ceiuing the ſame, vnto the exceeding
comfort and conſolation of the godly
and

and to the vtter shame and confusion of the wicked and finners.

Before thou presume to come to this holy Table, forgiue all men that haue offended thee (not for a time) but euen from the bottome of thy heart to be at one with all men in perfect charitie, entyre in faith putting away all hypocrisy, dissimulation, doubting and vnstayednesse, beeing prepared in earnest and heartie praier, ioyned with true repentance and purpose of amendement, that thou maist faithfully eate the body and drinke the blood of Iesus Christ, in the remembrance of his bitter passion for the cleāsing of thy finnes, that thou maist through his mercy be receiued into the number of those whom from the beginning of the world he hath chosen, and by their obedience hee accounteth worthy to be his, and so possessing that peace in thy soule which passeth the vnderstanding of man, thou maist yeeld praise and thanksgiuing vnto Iesus Christ thy redeemer, and onely author of thy saluation, in the congregation of the faithfull without intermission.

The Prayer.

O Lord Iesus the son of the euerliuing & omnipotent God, who when
me

we through the fall of our firſt father
 were made ſubject to the ſnarcs of ſin,
 bondes of death, and tyrannie of ſa-
 than, wherin according to the corrup-
 tion of our nature & iuſtice of thy fa-
 ther we had continued, haſt not thou
 vouchſafed to pacifie him, and purge vs
 grant I humblye praie and beleech
 thee, euen for thy deathes ſake, | to in-
 ſtill into my heart the gift of thy grace.
 wherby approaching vnto the ſweete
 banquet of thine holy bodie and blood
 which thou vouchſafedſt to giue for
 the redemption of vs miſerable ſinners,
 I may by faith eate and drinke the
 ſame, & be made a ſit & faithfull member
 of thy miſticall bodie, not laying aſide
 the care of thine obedience, loue & pati-
 ence y^e the moſt precious body of thine
 be not giuen, nor thy blood ſhed for me
 in vain, but may direct the whole courſe
 of the residue of my life, by thine holie
 ſpirit, according to thy heauenly will
 in all things, that after this life ended
 I may appeare before the tribunall ſeat
 of thy high heauenly maieſtie, as a
 faithfull member of thine, & enjoy that
 heauenly inheritance, which thou our
 head and guide haſt purchaſed for all
 true beleeuers in thee, Amen.

O Lord increaſe our faith.

At

At the ve-
rie recei-
uing of the
bread, say
thus.

Vouchsafe (O sweete Je-
sus) that as thou hast gi-
uen thy flesh to be the bred
of eternall saluation: So
vouchsafe to worke in me
by a liuely faith, that I
receiuing the same may be & euermore
continue in thee, & thou in mee Amen.

O Lord increase our faith.

At the re-
ceiuing of
the Cuppe
say thus

Oh Lord vouchsafe that
as thy blood was shed to
wash me a sinner from
the corruption of elde
Adam: So grant that
it may, though a liuelie
faith take effect in mee, wash me from
the filth of sinne, and renewe in mee
the fruites of righteousness, that I
may become a fit member of thee, liue
and die in thee Amen.

O Lord increase our faith.

A praier after the receiuing of the
communion.

Amend thy lfe, giue thanks to God,

Abandon strife, auoid his red.



Se not the manner of ma-
ny, who in the daie where
in they repaire vnto the
holie table of the Lord, do
not onelie lightlie esteeme
the

the waightines of the matter, but lewdly giue themſelues to wanton companie gadding heere & there to banquets, ta- uerns & loſely (aboue other daies) giue theſelues to wanton behauiour. but remember the promiſe that thou haſt made to God to become a new man to leaue all wantōnes, & cleaue vnto god- lines of life. Be not like the dog that tur- neth to his vomit, or the ſow to her won- ted wallowing in the durt of ſin, but be holy, as your heavenly father is holy. Seeke the kingdom of God & the righ- teouſneſſe therof, & all things ſhall be gi- uen you, and as the true members of Chriſt in the end we ſhall raigne with him in eternall glory.

The Praier.

O Omnipotent and moſt mercifull father, & thy ſilly creature praiſe thee (not able to yeeld the thanks ſuf- ficiently) for thy vnſpeakable fauour, and louing kindneſſe, in feeding mee at this time with the ſpirituall food of the bodie and blood of thy ſonne Ieſus Chriſt, whom thou haſt ſafedſt to ſend for our redemption in this miſerable world, & to giue him euen to the deat : in remembrance wherof vntill his ſe- cond coming, he hath willed vs to eate his body and drinke his blood, to
the

the end by faith we should be vnited & knit vnto his body, being washed from all our sinns, to lead a new life, vouchsafe I humbly beseech thee for his sake to indue vs with thy holy spirit, whereby hereafter casting aside the works of darknesse, we may walke in the true light of thy holy Gospel, in the number of thy chōse, waiting faithfully w^h he shal come againe for our deliuerance out of this mortal life. And whilst we liue here, vouchsafe vs vnfained desire to be partakers of that his holy institution, and through thine holy spirit lead our liues according vnto thy heauenly will in all things, keeping our bodies vndefiled, as fit receptacles for so heauenly foode that our soules may enioy the benefite of the mystrie thereof by faith, according to thine heauenly prouidence, through Iesus Christ our Saviour and redeemer, Amen.

O Lord increase our faith.

A praier to be said for him that is sicke,
necessarie against Sathan, who is
then most readie.

*When sickness sore oppresseth thee,
Repaire to Christ take phisicke free:
He cures the sore that Sathan makes,
And sadnes that the bodie takes.*

IT pleaseth God often to lay the heauie burden of sicknes vpon the weaknesse of our corrupt flesh, to the ende hee may winne the same, to be so much the more subiect vnto the spirit: that the soule the principall part of man, may be so pure and cleare, as in the ende it may appeare before him to honour, & not to dishonor. And that is the cause that he punisheth those whom he most tenderly loueth, and letteth the reprobate and wicked inioy a further libertie of their health, and other their desires here (in earth, to the end that through his iustice) their fall may bee the greater. Wherefore take not heauily this crosse, this fatherly correction of his: but rather imbracing it willingly, giue him thanks heartily, referring thy selfe vnto his will, louingly, patiently, and faithfully. For it is a manifest token, that thy correctiō is euen of Gods mere loue (tendering thy saluation) when thou takest it with patience. Despaire not therefore in this sicknes of thine, neither thinke that God intendeth any thing thereby but thy profite, the amending of thy life, wherby cometh his loue, and thereby he suereth all that beleeue in him. Be faithfull therefore

for, call vpon him in the day of thy visitation, and he will heale thee, pray to him, and hee will heare thee, if it bee for my benefit: and therefore must thou referre thy selfe to his prouidence whose care ouer his seruants is such, as he neuer suffereth them to perish, but by sicknes and other gentle warnings calleth them home from wandring astray, and following the vanities of this wretched world, wherein is nothing but vanity & affliction of spirit, labors, cares troubles, enmities, debates, and daily subiection to many casualties. What is this life, but short & euill? all flesh must die, God hath so decreed it; man is altogether vanitie, his life a vapor, a bubble of water, he passeth as a shadow, liue he neuer so long. Prepare thy selfe therefore to die, that death take thee not vnawares, make the fit for the Lords coming, that is, cast away the loue of worldly & transitory things, and bereadie to leaue the world it selfe, and settle all thine heart vpon the world to come, wherein there shalbe no sicknesse, but continuall health, no death, but life eternall, no sorrow, but a place of rest, no more tribulations, but eternall peace, no more weeping, but eternall joy.

ther are all pleasures of the world cō-
 parable to one moment of the celeſti-
 allyes, and therefore theſe willingly to be
 left, & the other earneſtly to be deſired.
 This is the place that is prepared for the
 elect of God, that is full of ſuch ioies as
 the eye hath not ſeene, the eare hath not
 heard, neither can the heart of man cō-
 prehended the vnſpeakable riches of
 glory, of peace, and endleſſe bleſſednes,
 that Ieſus Chriſt that vnſpotted Lamb
 of God hath prepared for all them that
 forſake themſelues, that is the worlde
 with the pleasures therof, and cleaue
 vnto him. Cry vnto that ſweet Ieſus as
 the thiefe that hung on the croſſe with
 him, and as the publican, and he will be
 mercifull vnto thee, and remember thee
 in his kingdom: he hath a watchfull eye
 ouer thoſe that betake them vnto his
 protection, & turneth their ſicknes and
 other chaſtiſements alwaies to their
 ſoules health. The right hand of the
 Lord ſtrengthen thee, the blood of Ie-
 ſus Chriſt waſh thee, the holy ſpिरite
 comfort thee and preſerue thee to e-
 ternall ſaluation Amen.

otent ſa.

, who

haſt

created mee after thine owne similitude and likenesse, and placed me heere in this desert of sin, in this baile of miserie, where sathan claiming to beare rule, seeketh to bring me in subiection to his most wicked and detestable authoritie, and hath set his mischieuous ministers to sift me, & seeke mine overthrow, and hath neuer left trying me with sundry temptations since I came into this miserable world: yea Lord, I haue abiden many & hard battels, cruel combats and assaults, betweene my flesh which is ready to yeeld, & my spirit which standeth in defiance of him and his wicked crew. But sweet Iesus now I feele him busie, now he bestoweth all his diligence to win me, seeing my body already shaken with thine own hand stricken with thine own rod of correction: now I am as it were at deaths doore, he spareth no trauaile to trie me, no paines to pinch me, he was neuer so busie (sweet Lord) & opportunitie neuer so fit for his purpose, by reason of my present weaknes: the grievous sickness which hath taken hold vpon me, hath dried vp all my bones, and consumed my pooze carcas euents nothing, whereby he perswadeth me, that thou thus vilstest me of meere malice: but sweete
Iesus

Jesus, he is a liar & there is no trueth
in him. I know (& thou hast said it that
art trueth it selfe) that whom thou lo-
uest thou punishest: & Lord so I accept
it. Thou hast changed my health into
sicknes, thou hast pluckt me downe and
cast me vpon my bed, thou hast giuen
me weaknes for strength, not that ei-
ther I should the rather yeeld to that
foule seend or think that thou wilt cast
me cleane away, but to the end to saue
mee not to kill me, to relieue mee not to
put me from thee, to call me vnto thee,
not to giue me into the hands of death
to plucke me out of the clawes of him
that would destroy me, that ougly ser-
pent, whose wilynes in my health too
much allured me to vanitie. But sweet
Jesus pzeuent him, turne all his en-
uious darts frō me, dꝛiue back his mi-
nisters farre from me, thou hast broken
the bow of his strength, and triumphed
ouer him vpon the Crosse, thou hast
slopped the gates of hell, so that what-
soeuer, that enemie of mine feare mee
withall, they shall not pzeuaile against
mee. Be thou my strength, sweete Je-
sus in my weaknes, be thou mine health
in my sicknesse, who in my greatest
danger come vnto thee, the author of
my correction, humbly beseeching thee
that

that as thou hast cast me downe, thou wilt either raise me vp, or giue me patience. O good Iesus, the Physician both of my soule & bodie, Let thy blood wash the one, and thy mightie power relieue the other, cleanse my soule from all secret sinnes, and plague me not as I haue iustly deserved. Grant mee grace that in all willing obedience I may referre my crased estate both of bodie & soule vnto thy mercifull consideration, whether it be better for mee to continue in this visitation of thine, or receiue health againe. Thou knowest Lord, what is most conuenient for me, Deale with mee not by iustice, but in mercy. For I confesse (Sweet Lord) I confesse, that when this vile bodie of mine enioyed health and felt not thine heauie hand, it ran into all wilfull rebellion against thee, it strined with thy louing and fatherly precepts, & yeelved to all the vanitie of this present euill world: I was obstinate, vnruely, and like an vntamed colt, and therfore hast thou iust cause thus to plucke me down in mine owne conceit, that I may rise vnto thee and confesse mine owne frailtie, wherby I stood too much in selfe loue of this filthy carcass of mine, which is the cause of all my rebellion against thee

thee, which is the prison that holdeth
(as it were) captiue my filthy soule that
faine would be dissolued and rest with
thee, it longeth to come vnto thee (Sweet
Jesus) the spirit is willing; but the
flesh draweth backward, thou hast sum=
moned me, Sweet Jesus, I must appeare
thou callest me, I must come, nothing
can keepe back that thou wilt haue, he
must appeare whom thou arrestest.
Wherefore oh God my maker, in the
name of Jesus Christ my redeemer, &
sauiour, send the holy Ghost into mine
heart, that it may labour with mee and
make all things readie in mee against
that day, that it may strengthen mee in
this my great weaknes, heal me in this
my grievous sicknes and wash me with
the oyle of comfort, before I go hence
and be no more seene. Sweet Lord
thou knowest all things, and canst do
all things, & thou canst send me health
again when thou wilt, or when thou
seest an houre fit for the dissolution of
bodie and soule, to accept me into thy bo=
some of thy mercy, and to receiue mee
into thy kingdom, which vpon the crosse
(good Jesus) thou diddest euen with
bloodie passion purchase for all those
vnfainedly yeeld themselves vnto thee,
and for sake this miserable world wher
of

of and of all the pleasure therof, grant mee present forgetfulnesse, and giue me sweet Iesus, a tast of heauen and heauenly things. O neely grant mee to call to mind the sinnes of my youth and frailties of all my life past, & bouchsafe me grace truely to repent for them: that thou sweet Iesus, maist with thy finger blot them out of the booke wherein they are fast written, and fasten them to thy Crosse, that thy bloodshedding may remain aneuerallasting testimonie that they by the same bloodshedding are freely forgiven me; that Sathan the enemye of my poore soule, may bee preuented of that which he so diligently waiteth for. O Lord abandon him and all that is euill in mee, that I may willingly accept this Crosse of thine and be content euen with patience to continue thy goodtime vnder the same & when thou wilt haue me to appeare to peeld my body and soule into thine hands toyfully, sweet Iesus, Amen.

O Lord increase our faith.

A more short prayer in sicknes.



My God, my God, sweete Iesus my Saviour, looke downe in mercy vpon mee poore and wretched creature, whose health
is

is impaired, and paines increased,
 whose strength is gone, and weaknes
 hath taken fast hold vpon me: oh good
 Iesus consider my miserable estate for-
 giue my finnes, and giue me grace to
 frame my forward desires to serue thee,
 and faith in thee to beate downe sathan
 vnder my feete. Let him not triumph o-
 uer me, let thy victorie oh louing Iesus
 wherein vpon the Crosse, thou ouercame
 him, be my victorie; and let Death
 haue no further power over mee, than
 onely to dissolue the soule from the body
 wherein it is imprisoned, and fast bound
 in the chains of earth, which thou hast
 decreed shall once againe passe to earth
 by meane of death, which flesh cannot
 auoid, and thou hast prescribed me a
 set time to wander in this pilgrimage:
 and this visitation of thine (oh Lord) I
 accept as a louing remembrance for me
 to be mindfull of mine vnsustained estate:
 it is onely of thy fauour to call me vn-
 to thee, from whom I haue long ab-
 sented my selfe. But I repent my for-
 mer life, and appeale to thee, for helpe
 in this extremitie, I cry to thee for ease,
 and humbly pray thee, that as thou hast
 laid thy heavy hand of correction vpon
 mee, so bechsafe to extend the helpe
 of thy right hand for mine amende-
 men

ment and comfort againe, or else such
patience, as I may faithfully waite
when death shall approach vpon this
poore carkeasse of mine, and imbrace the
same with vnfained hope of changing
my mortall life into life eternall, and
my sorowes into the ioyes of eternall
blisse, through thee, & for thy sake sweet
Jesus my Saviour, to whose protecti-
on I heere betake mee, Amen.

O Lord increase our faith,

A verie godly and deuout medita-
tion & confession of our sins, with hum-
ble request vnto almightie God, that he will
vouchsafe to establish true repentance in our
hearts, and of his mercy turne away the
plagues, which we iustly haue deserued
for our manifold iniquities, very
necessarie for all Christians
daily to remember in
these daies.

*Let vs fall down with weeping eies,
With one consent (from heart) on knees:
Our sinnes haue so deserued thrall,
Nothing sūre, as so daie fall.*

LET vs set as a glasse before the eies
of our heartes, the cause of the
first flood, which was, falling away from
God, and continuall working impuri-
tie. wherein the whole world, his won-
derfull workmanship, (Noe with a
small

ſmall number of perſonſ onely excepted) periſhed. Let vs likewiſe call vnto our remembrance the ſodaine deſtruction of *Sodome & Gomorra* with fire and brimſtone from heauen, for diſobeying the voyce of the Lord, pronounced by Lot for their repentance, wherein we may as it were beholde before hande what wil become of vs without our ſpeedie repentance, neglecting (as we doe) the words & meſſage of the lord reuealed vnto vs by his prophets & preachers, threatning plagues to follow our wilful rebellion, let vs not be like vnto the deaſe Adder, ſtopping our eares frō the hearing of our iniquitie, which we embrace with ſuch greedines, but like relenting harted *Ninivits* put on the ſackcloth of vnfained repentāce, mourning for our many thouſand ſins, with faſting and earneſt praier from the loweſt to the higheſt, & after the good example of *Dauid* and *Iob*, proſtrate our ſelues in heart with lamenting ſpirits, vnto the mercy ſeat of our good God, who as he is not haſting in plaguing (expecting our repentance) ſo wil his puniſhment be the greater without haſtie & ſpeedy conuerſion. Let vs not therfore be ſlow to turne vnto him, let vs not defer from day to day, according to the illuſion and wicked perſuaſiō of Sathan, who would
that

that we should be taken vnawares, for sodainely will the wrath of God come, when we thinke not of it, and in his vengeance will he destroy vs, yet so louing is he and mercifull, that if we cal vpon his name, making our prayers vnto him vnfainedly repenting vs of our sinnes from the bottome of our hearts, he will heare vs from his holy heauens, and receiue vs againe vnto his mercy, according to his promise vnto Israel: the wicked king Achab humbling himselfe and cloathing himselfe in sackcloth, & sleepeing in haire cloth, obtained pardõ for his sinnes. The mercy of the Lord is so great towards them that repent, that the examples therof are infinite in the scriptures. The Lord had determined to destroy the Niniuites, but because they repented at the preaching of Ionas, he spared them. Wherefore let vs speedily forsake our sinnes, and more and more grow in hatred therof, vnfainedly cleauing vnto righteousness and holines of truth. Repent, repent, for the kingdome of God is at hand. Euery one that saith Lord, Lord, shal not enter into the kingdome of heauen, but he that doth the will of God: turne therefore vnto the Lord in feare, and thou shalt be saued.

The Prayer.

O Lord vouchsafe to poure the
Oyle of thine holy spirit into the
wounds

woundes of our heartes, whereby the hardnesse therof may be so mollified that we may sigh, lament, weepe, and euentrent our hearts, at the consideration of the wicked and abhominable estate of our life past, which is so farre gone with the child of selfe loue, that without thine vnspeakable mercy, it is euen at the point to be deliuered into the pit of eternall perdition: giue vs grace (wee humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sins, and heartily to turne vnto thee, whose high displeasure we haue deserued, through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards, & children of the bondwoman, and without repentance barred from the inheritance which thy sonne Iesus Christ hath purchased for all true beleeuers. We are disobedient children, and haue so much peeled our selues to the desire of sinne, and walked according to the conuersation, of the old man, which is corruption, so farre degenerating from thy lawes & diuine institutions, following so much the will of sathan, the lusts of the flesh and the vile allurings of the wicked world, that thou hast cast vs off, as
none

none of thy childzen: in so much as when wee consider the heauie & intollerable burthen, which by our vnrightheousnes we haue deservedly heaped vpon our selues, in losing the fauour of so louing and bountifull a Father, and so sweet a Saviour, it drives vs vnto a greate feare & terrour, procuring a great dislike and loathing of our selues for the time: but our nature being nothing but corruption, falleth into a present forgetfulness of our end, and turneth foolishly with vnto his olde vomit againe.

But most louing & euermouing God, when the deserved punishments which hang ouer our heads, shall light and fall vpon vs for the same, what shall we doe? It is prepared, and it is coming, we cannot (by any desertes of ours, but onely the intercession, mediation & desertes of Iesus Christ, which neither auailleth without our true repentance) auoid it. Mollethe therfore our hard and stony hearts, O Lord for the same thy sonne Iesus Christs sake giue vs lamenting spirits, endue vs with vnfained sorrow for our sinnes, & make vs readie and willing to turn to thee vnfainedly: our nature being vile, and our blindnes great, we are most apt euen with great obedience, care and diligence: to serue, to please, and to obey

men of authoritie heere in this worlde
 by whose disfauour there can arise but
 small or no hurt or punishment at all, &
 euen cry out, when they frowne when
 they grow in dislike of our doings: but
 we neuer giue our selues (or verie sel-
 dome) to the fulfilling of our duties
 to thee, by executing those things which
 thou commaundest vs, whereby wee
 breake and forf. it that band, which thy
 Sonne Iesus Christ sealed with his
 precious blood vpon the crosse, whereby
 hee confirmed for euermore a league
 and peace betwene thee, and such as
 forsake sinne, and cleaue vnto righteous-
 nes and truth. O unhappie wretches
 that we are, who being in the verie bo-
 some of so louing and so mercifull a
 God should by yielding vnto the de-
 sires of the flesh, the vanities of the
 world and the will of Sathan be thrust
 out of thy presence, wherein consisteth
 all peace, all loue, all hope, quietnesse of
 mind, patience, long suffering, meeke-
 nesse, and all good whatsoever. But
 wandring and going astray after our
 owne corrupt desires, what remaineth
 in vs, but strife, hatred, misbeliefe, dis-
 paire, conetousnesse, adulterie, witch-
 craft, contempt of his lawes, and all
 kind of euill, and rest as accursed &

Lord we acknowledge that sinne and

ini

iniquitie hath gotten the highest roome,
it sitteth and ruleth ouer all the corners
of the earth, and righteous dealing,
simplicitie, and innocencie, is condem-
ned of many. Roote out therfore (good
Lord) roote out of our hearts all ha-
tinesse, deceit, wzongfull dealings, and
cuill imaginations, and plant in steede
therof, humilitie, iustice, and vnfaigned
good will, and helpe one to wards ano-
ther. Let not Sathan rule, let not the
flesh preuaile against the spirit, let not
the world beguile vs; who are our mor-
tal enemies, most strong, we most weak
in somuch as they are not so readie to
runne vpon vs, as we are prone to
yeeld; they are not so polittike to de-
ceiue vs, as we are ignorant to be ca-
ried away from light to darkenesse.
Forgiue vs Lord, forgiue vs, for thy
sonne Iesus Christes sake, strengthen
vs with thy grace; we haue erred, we
haue done amisse, we haue followed to
much the will of sathan, we haue yeel-
ded too much to the motions of the flesh,
and too much embraced the pleasures of
this world, whereby we haue lost the
most sweete comfort of thy celestiaall
promises, who hast said, that who so
obeyeth thy voice, in keeping and ful-
filling thy lawes, shall be most blessed,
yea in all his waies, in his going forth

and comming in, and in all thinges which he taketh in hand.

Oh ſweet Lord, what darkeneſſe, what errour, what corruption remaineth in vs, that we are ſo ſlow to doe good and ſo proane to doe ill: and yet cannot lament our miſerie nor bewaile our eſtates, we cannot ſigh and ſorrow at the forfeiturs of ſo many ſweet bliſſings, for incurring the penalties of infinite curſes of thine, by diſobeying thy will and precepts, which thou inioynedſt vs, in all thinges to fulfil & obſerue?

But vouchſafe (good Lord) vouchſafe of thy mercy for Jeſus Chriſtes ſake, to turn away thine heauy diſpleaſure & puniſhment which we haue deſerued, & they light not vpon vs for our miſdeeds. Blot out all our iniquities, lay not our vnrightheouſnes, our vnthãkfulnes, and wilfull rebellion againſt thee to our charge: for if thou ſhouldeſt, Lord what ſhould become of vs, what might we looke for, as our juſt reward but death and damnation?

Oh Lord, we do confeſſe, that for ſo ſundry and bountifull benefits, receiued at thy hands, ſuch is our corruption, that wee doe not onely take them without thanks, vſe them without care, but moſt fooliſhly and vnaduiſedly, attribute the gi't thereof to ſome crea-

creature, and cast the praise vpon him, or else we receiue them as giuen by fortune, and take not only the due honoꝛ fro thee, but make the creature the authoꝛ of that & commeth onely from thee the onely Creatoꝛ & giuer of all things.

O most Sweete Lord, such is our ignorance, such is our blindness, and such is the erroꝛ that hath rested and remained in vs, euer from Adam through our voluntarie blindness, which though we imbrace thou offerst light, we refuse the same, we are ignorant, thou giuest wisdom, and we neglect the same, wee goe astray, thou callest vs, but wee refuse to come. Lord wee are like the vntamed Heifer which refuseth the yoke, we are like the deafe Adder, which refuseth to heare the voice of the charmer, charme he neuer so wisely, we harden our hearts as the Adamant, will not receiue thy gentle calling, thy fatherly admonitions, and louing corrections. Thou commaundest vs to cast away the darkenesse of ignorance, and to put on the light of the Gospell, but wee stoppe our eares, we refuse to heare opening our eares to pleasures, and fixing our eies vpon vanitie crying in the paths of vngodlinesse, drinkeing the puddles of iniquitie, and despising the

Sweet water of life. Our heartes are alwaies readie to embrace delights & fantasies, bitterly despising nurture, correction and knowledge.

Wee remember the time present: the time past, for which we haue to answer and the time to com, in which we must answer (good Lord) we thinke not on: we consider not, that our time is like the flowre of the field to daie fresh and fayre, and to morrow cut downe dried vp and withered. Wee consider not that we passe as doth the shadow, and banish as a bubble of water, as the smoake, and waues of the sea: But wee foolishly deferre the amende-ment of our liues, vpon hope of the long sufferance, and consider not that thy wrath commeth sodainely. We consider not that the sodaine death of sundry, being now most lustie, gay, and strong and by and by readie and laide with the substance of their owne flesh, euen the earth, where the wormes possesse that, that they so daintily fed with sundry fine delicates, and cloathed with nice monstrous & gorgeous suites of apparrell, sumptuous attire, broidred haire, and settled themselves in stately high houses euē to the skies, their soules departing with the insatiable Glutton, where is no water to coole

coole the vnquenchable heat of thy displeasure against them.

O Lord, thou laughst at our vanitie, yet most sorie to see vs to be led by the direction and hand leading of sathan, whose desire is to deuoure (if it were possible) even thy chosen ones. But thou wouldest not that we should perish, thou desirest rather that wee should conuert & liue, thou reioicest not at the death of a sinner, but there is great ioy in heauen of his repentance: wherunto though louingly thou call vs, we goe on still in our wickednesse. Thou giuest vs knowledge of thy will by preaching, and thine omnipotencie thou manifestest by thy creatures, both in the firmament aboue and in the earth and sea below. But we vnderstand it not, we beare it not away, we consider it not. The good which we should doe, we doe not, but the euill which we should not, that we greedily follow. Yet notwithstanding all which our corruption disobedi-
ence, and wilfull wickednesse, thou (of thy mercy abundant) so intirely louedst vs, that thou gavest thine onely begotten Sonne, to suffer the most shamefull death of the crosse for vs, and hast set him as equall with thy selfe even at thine owne right hands
to

to the end he might make continuall intercession for vs vnto thee, and that through him we might haue attonement with thee, & accesse vnto thee for euer.

Wretched sinners that we are, if we by our wickednes, rebellion, and loosenesse of life, loose so great a benefite, which he so dearly purchased for vs, euen thy wonted mercy and louing fauour, and make of none effect his dying for vs, what remaineth for vs, but euen the most feareful sentēce of iudgment in the day, when all secrets shall be opened, & euery man receiue according to his deserts, To whom thou wilt say, Goe ye cursed into the flames of eternall fire prepared for the Diuell and his Angels, which neuer shall bee quenched, where shall bee continuall weeping, wailing, anguish, & gnashing of teeth: When we shall be neither our selues able to plead to the contrary, nor haue any aduocate to gaine say thee in thy iustice & Then shall we be sore, then shall we lament, (but too late.) Then shall we heare the most comfortable entertainment of the godlie, when thou shalt say, Come ye blessed, possesse ye the kingdome prepared for you from the beginning, where shall be nothing but ioy without ceasing, continuall gladnes, comfort, and vnspeakeable

able consolations, euen for such as cloathed thee, fed thee, lodged thee, and visited thee, beeing in prison. Them shalt thou embrace, the shalt thou meete in the clouds, with most sweet words of comfort: but such as haue seene thee (euen the poore and little ones) to be sicke and comfortlesse, and haue denied them helpe, reliefe and aide, or hungry and haue withheld foode, thirstie, and haue not giuen drinke: naked, & haue not cloathed them: Such (sweet Lord) shall suffer hunger, cold, nakednes, and thirst, with vspeakable grieve of conscience, which shall neuer haue end.

O that it would please thee therefore, Oh most mercifull God, of thy great goodnes, fauour and louing kindnes, to consider of these latter daies, & perilous times wherein we liue, wherein iniquity hath gotten the vpper hand charity waxing cold, and loue banished from among brethren, & thy selfe sweet Lord, euen thy poore & little ones, the Orphans and widowes, not only not relieved, nor defended, but trodden vnder feete, neglected and forgotten of such as haue abundance.

Pouchsafe, pouchsafe good Lord according to thy promise, to shorten these daies, least also thine elect bee seduced with vanitie, and forsake thee their on-
ly

ly comfort. It is come to passe which thou hast said, that as towards the Summer, trees & plants of the earth doe budde, so befoze thy coming, to make vs so much the moze prepared, thou hast promised to send vs foreknowledge, by sundry signes & tokens, both in the earth below, which hath (by thy passing as it were by vs) quaked already at thy presence, as also by the Sun & Moone & other thy creatures, apparantly shewing thy rod of vengeance to be ouer our heads, readie to strike. O Lord , we cannot but seeke for bitter destruction, according to the weight and abundance of our sins and iniquities, vnlesse it may please thee to shew thy mercie for Jesus sake in conuerting vs. We haue sinned, we haue gone astray, we haue wrought wickednes, in peelding to the will of the flesh: but most sweet Lord , let thy light so shine into our hearts that we may now beginne to seeke onely thy kingdome, and haue the darknes of sinne, grow to all goodnes, & be mortified as touching the olde man with his corruptiō, die to the world & remoue Sathan that with godly desires we may attaine vnto the perfect feeling of thy grace, hauing obtayned the pure vnderstanding of thy word, we may guide our liues by the rule therof, that

that after the finishing of this our pilgrimage, we may through the merits of the Sonne Iesus Christ enter into the kingdom of eternal glory, there for ever and ever to raigne, enjoying the sight of thee, and to thy name, with the rest of the Saints, sing laud and praise without ceasing sweet God, Amen.

O Lord increase our faith, and giue vs grace vnfainedly to repent vs of our sinnes, from highest to the lowest, that wee may heare to our comfort, Come oh blessed of my father, enter into the ioy that shall remaine without measure for ever and ever, Amen.

A prayer necessarie to be said after and at the end of all our praiers.

Vouchsafe oh Lord and merciful Father, in whose hands resteth the heartes of all men, who knowest what we want befoze we pray, what we wil aske befoze we speak and what we do in all things: Vouchsafe to forgive mine ignorance, dulnes, & slacke comming vnto thee, the fountain of all health & helpe, increase my faith daily more & more, & kindle in me the perfect gift of prayer, that I may at all times serue thee in truth, & vouchsafe that whatsoeuer I haue asked, according to thy wil at this time, to giue me,
and

and what I haue omitted vnrequested
for my ſelfe, or any whom thou woul-
deſt ſhould be commended vnto thee in
prayer, vouchſafe euen for thy Sonne
Jeſus Chriſtes ſake gratiouſly to
grant: for which and for all thinges
eſſe neceſſarie for me and them, for bo-
die and ſoule, I pray thee as hee the
ſonne hath taught vs ſaying.

Oh our Father which art in heauen,
hallowed be thy name. Thy kingdome
come. Thy will be done in earth as it is
in heauen. Giue vs this day our daily
bread. And forgiue vs our trespaffes,
as wee forgiue them that trespas againſt
vs. And lead vs not into temptation, but
deliuer vs from euill. Amen.

• **O** Lord increaſe our faith, and con-
tinue the ſame effectually in mee, and
all men vnto the end, Amen.

Great plagues remaine for the vn-
godly, but who ſo putteth his truſt in
the Lord, mercy embraceth him on e-
uerie ſide. Pſal. 31.

• Paule before he would preſume to
eate, gaue thanks.

Chriſt likewiſe, before hee gaue the
bread and fiſhes to them that were with
him in the wildernes, (yea, although he
were Lord of all,) looking vp to hea-
uen, from whence cometh all good-
neſſe, bleſſed it and gaue thanks, and
brake

brake it vnto them, the store beeing small, replenished many thousands, and left many basketsfull: wherefore take the blessings of God with thanks, and he will blesse and sanctifie thee.

A prayer before meate.

O bountifull God, vouchsafe to looke vpon our wants, & giue vs at this time those things which may be to our comfort, sanctifie these thy gifts that our bodies being replenished, we may be thankful & intoy at thy merciful hands, the bread of eternall life to the reliefe of our poore soules, through Iesus Christ our only Saviour, Amen.

God saue and increase thy flocke,

Keepe vs vwithin thy fold:

Vouchsafe to heare vwhen vve do knocke,

Oh Lord our strongest hold.

Preserue our Queene, be thou her stay,

This realme of thine defend:

Indue vs vwith thy grace for aye,

On thee vve all depend.

WHen God hath fed your poore bodies, be not therewith puffed vp with forgetfulnesse what he requirereth at your hands for his blessings, but in a reuerent and deuout manner giue thanks, that hee may continue his louing kindnes to your comfort vnto the ende,

A thanksgiuing after meate.

VVE thanke thee most bountifull
 Lord, for this thy fatherly fee-
 ding our hungrie bodies: so bountifull
 to feede our sillie soules with the bread
 of eternall life, that after this life en-
 ded, we may ascend where Christ is
 gone before, Amen.

Sith God hath fed our bodies poore,
 Which else would soone decay:
 Remember such as lie at doore,
 Say not their crying nay. (send,
 God saue his Church, our Queene de-
 The Realme preserue for aye,
 And grant vs all a godly end,
 And ioyfull rising day.

O Lord increase our faith.

Another praiert to be said before meat:

All things depend vpon thy pro-
 uidence (Oh Lord) to receiue at thy
 hands due sustenance in time conueni-
 ent. Thou giuest to them and they ga-
 ther it, thou openest thy hand, and they
 are satisfied with all good things.

O heavenly Father, which art the
 berie fountain & ful treasure of al good-
 nes, we beseech thee to shew thy mer-
 cies vpon vs thy childzen, and sanctifie
 these gifts which we receiue of thy mer-
 cifull liberalitie, granting vs grace to
 vse them soberly and purely, according
 to

to thy blessed will : so that thereby wee
may acknowledge thee to be the authoz
and giuer of all good things, and aboue
al, that we may remember continually,
to seeke the spiritual foode of thy word
wherin our soules may be nourished e-
uerlastingly, through our sauoz Christ
who is the true bread of life, which came
down from heauen, of whom whosoener
eateth shal liue for euer, & raigne with
him in glozy world without end. Amen

A thanksgiuing after meat.

Let all nations magnifie the Lord,
let all people reioyce in praising and
extolling his great mercies. For his fa-
therly kindnes is plentifully shewed
forth vpon vs, & the truth of his promise
endureth for euer. We render thanks
vnto thee (O Lord God) for the mani-
fold benefites which we continually re-
ceiue at thy bountifull hand, not onely
for that it hath pleased thee to feed vs in
this present life, giuing vnto vs al things
necessary for the same, but especially be-
cause thou hast of thy meere mercy fa-
shioned vs a new into an assured hope of
a farre better life, the which thou hast
declared vnto vs by thy holy Gospel.

Therefore we humbly beseech thee
(O heauenly father) that thou wilt not
suffer our affections to bee entangled
or rooted in these earthly or corruptible
things,

things: but that we may alwaies haue our minds directed to thee on high, continually watching for the comming of our Lord & ſauour Chriſt, what time he ſhal appeare for our full redemption. To whom with thee & the holy Ghoſt, be all honour and glory, for euer & euer, Amen. O Lord increaſe our faith.

A prayer before dinner.

O Moſt gentle God & louing father which mercifully feedeſt all liuing creatures, we beſeech thee bleſſe vs & all theſe gifts, which we at this preſent ſhall receiue at thy bounteous hand for the reſreſhing of our hungry botſes, & giue vs grace to do all things vnto the glory of thy name through Jeſus Chriſt our Lord. Amen.

A thankſgiuing after dinner.

We thanke thee O heauenly father for this our food, which being ſanctified by thy word, thou haſt bouchſafed at this preſent to giue vs: we beſeech thee, that thou wilt alſo feed our ſoules with the liuely bread of thy word, which commeth out of thy mouth, that wee receiuing at thy mercifull hand meat both for our bodieſ & ſouleſ, may liue and grow in al godlines vnto the glory of thy bleſſed name, through Jeſus Chriſt our Lord. Amen.

O Lord increaſe our faith,

To the godlie Reader.

In pensiue plight
I put my pen to proue,
O Of slender skill,
What profit might arise,
His heavenly heist
To please who sits aboue:
Now heere, let foorth
Before thy zealous eies,
Naught worth the phrase
Or finenesse I confesse.
O Or for his wisdom
Who compiled it,
Regard it yet
(O Reader) nathelasse.
Disdaine it not,
The matter is but fit
Each heart to haue
And hold in price I know,
Now with me wise,
Be not in speech my foe.
Farewell.

*Omnium in hoc vno versatur summa laborum
Caelestem toto corde timere deum.*

F I N I S.

A Table to finde the
principall Prayers contain-
ed in this Booke.

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